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The Outlook of Missions

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Volume XI
Number 11
November, 1919



GRACE REFORMED CHURCH, SIOUX CITY, IOWA

THE NEED OF THE HOUR



LIKE THESE

MORE MEN

E. N. EVANS

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The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
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The Quiet Hour



Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life. —James 1: 12.

“The men that move the world are the ones who do not let the world move them.”

Christianity alone provides adequate motive and power for modern life.

—FREDERICK LYNCH.

Self reverence, self knowledge, self control, These three alone lead life to sovereign power.

—ALFRED TENNYSON.

“Take thou this day from God, a solemn trust Which He commits to thee; and that it may Be well begun, spend its first hours with Him.”

“The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests also some more of the truth of God, and sweeps it into the treasury of life.”

The fact is that Truth is always and everywhere friendly to Truth. It therefore follows, as the night the day, that Truth need never be afraid of Truth.

—F. W. BORCHAM.

“O God! that men would see a little clearer,
Or judge less harshly when they cannot see!

O God! that men would draw a little nearer
To one another!—they’d be nearer Thee,
And understood.”

We must be governed from above or from below, and according to the rule to which we submit ourselves are we free or enslaved. Christ emancipates us from the thralldom of materialism by opening our eyes to the spiritual universe, harmonizing us with its law and filling us with its power.

—W. L. WATKINSON.

You cannot depend upon the advice even of the wisest and most unselfish people, but guiding principles will not fail us. Such principles save us from vacillating; and how much motion is lost in men’s lives every day from hesitation and indecision!

—JOHN R. MOTT.

The Lord forgives, but the full sense of forgiveness comes only with the brave endeavor to right the past. Salvation is no back door of escape from the just claims of others. Salvation is new sap in the tree, flowing back to old roots as well as out to new branches.

—ROBERT FREEMAN.

And, best of all, along the way, friendship and mirth.

So let me keep
These treasures of the humble heart
In true possession, owning them by love.

—HENRY VAN DYKE.

—It is a great comfort to know that God loved us when there was nothing to attract His love, and that He will not be surprised by any evil that appears in us. He knew the worst from the first. He did not love us because we were fair, but to make us so.

—F. B. MEYER.

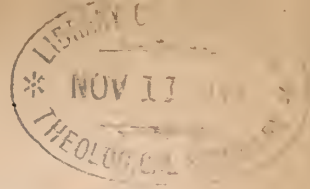
We must rise and go out with Him, to be His companions along hot and dusty roads, in rough and hidden places, where there are no eyes to see and no hands to applaud, amid scenes of danger and suffering, and in the valley of the shadow of death. And following Him, we shall always be in the right place; we shall always take the right step; we shall not lose, but find the true blessing of life.

—JOHN HUNTER.

THE PRAYER.

O FATHER, help us to become more worthy of Thy watchful care and love. Keep us in the straight and narrow path. Bless us in our plans and purposes, but defeat us in them if they lead us from Thee. Help us to let our light shine, and give us souls for our hire, in the name of Jesus we ask it. Amen.

—JOHN L. BRANDT.



OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

THE OUTLOOK OF MISSIONS

VOLUME XI.

November, 1919

NUMBER 11.

WHERE THE WEST BEGINS

By ARTHUR CHAPMAN, in *Rocky Mountain News*

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
 That's where the West begins.
Out where the sun is a little brighter,
Where the snow that falls is a trifle whiter,
Where the bonds of home are a wee bit tighter,
 That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
 That's where the West begins.
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more reaping and less of sowing,
 That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching,
 That's where the West begins.
Where there's more singing and less of sighing,
Where there's more of giving and less of buying,
Where a man makes friends without half trying,
 That's where the West begins.

A Kansas frontiersman was at the point of death. One of his friends asked him, "I suppose you would like to be taken back to the East for burial?" His reply was, "No, bury me here that I may serve notice on the devil that at least six feet of Kansas soil are taken up for God."

A Western Round Table

REV. JOHN C. HORNING.

ABOUT the Round Table the knights of King Arthur recounted their deeds of valor and described fields of conquest.

But nobler knights of a holier quest to-day gather about the council table of our King to confer about the spiritual conquest of our land. They speak of a land of wealth and wonder, the land of the Golden West, a challenge for spiritual conquest. They tell of visions that only he who labors sees, and he who sees will sieze them and bring them as trophies to their King.

One from the land of the Dakotas speaks of its Northern State as large as all New England, a promising empire of forty millions of acres of fertile soil and beneath its fruitful soil are vast deposits of coal. Large colonies of European blood have settled here with the Scandinavian stock in the ascendancy. It gives promise of one of our leading commonwealths.

Now one tells of Utah with fewer preachers and more religion than any other State. There are more Bishops than preachers. Over half of its four hundred thousands are members of some church, but over eighty per cent. of them are Mormon. There are twenty-five towns of over a thousand souls which have no Christian preacher. Thousands of its people have never heard a Christian sermon. Christianity has a hand-to-hand struggle with a real, live, manized problem in this State of Mormon menace.

A Boston gentleman of means and leisure in his cross-the-continent tour spent some days in Salt Lake City. Gaining speaking terms with a little girl of interest, he said to her: "I don't suppose you ever heard of Boston?" "O, yes," she answered, "we send missionaries there." Let us match their zeal and we shall minimize their menace.

Another from the great Northwest describes that district in which the flourishing city of Spokane is situated. Bounded on three sides by snow-capped mountains stretches that great plateau on which are some of the most wonderful wheat farms of the world, yielding some forty, some sixty bushels to the acre. In the valley of the Columbia River irrigation nourishes and brings to blushing fruitage the finest apples in the world. The beauty of its mountains and its unfolding power to sustain life reveal the secret of the future greatness of the Northwest.

And now we hear of Nevada, with its gold and silver and platinum and copper and zinc and nickel and associated metals that make valuable that State which was once counted worthless. Where gold and silver are found thither men rush by the hundreds and thousands. Camps numbering three to five thousands spring up in as many weeks. We serve, the camp dies, and we move out, with nothing

to show except perhaps the influence on lives. No ministry is lost, but finds itself in bettered lives and living.

This is a mining State, and yet the hope of Nevada is in its agricultural development. Water is the only need to make its barren stretches fruitful. One large irrigation plant already has demonstrated its possibilities. This gives promise that some day it will be peopled by hundreds of thousands, yes millions.

A missionary Bishop tells of the joy of working among the Indians of Nevada. Five thousand live on a large reservation. Of the seven hundred and fifty Pintes four hundred have been baptized. This tribe ever believed in a God who is a loving Father—a basis on which to build a Christian faith.

And now we must hear from New Mexico, of which we know so little. Its spokesman declares that you can "see farther and see less, have more cows and less milk, more rivers and less water" than in any other State. What are its natural resources?

But here we have antiquity in what we call the New World. Christian civilization with Christian churches and Christian missionaries and Christian communities in this State antedate Jamestown and Plymouth. And yet this civilization in comparison with other forces of American life is extremely crude and unenlightened. Illiteracy was the rule and not the exception, superstition and the evil eye with



TWO THOUSAND FOOT PRECIPICE, LONG'S PEAK,
COLORADO.

various accompaniments of ignorance prevailed up to within twenty-five years ago. Spanish influence through Roman missionaries has had its greatest day. Things are changing and the population is growing and there is a tremendous optimism about the material future. Settlers are coming in increasing numbers, and who shall minister to these growing numbers bent on material things?

Arizona with its wealth of soil and of mines is dotted over with mining camps, towns and villages with little or no religious attention. Time would fail us to even hint at all the material resources as well as the spiritual needs of all Western States. Read the records that tell the story.

Who can sit about this round table where are recounted some of the present powers and future possibilities, the material wealth which is the basis of an increasing population and then the spiritual ministry which can only make this civilization worth while—who can catch a glimpse of its present promise and hear the challenge of its growing need and not rise to some measure of the task before the knights of this spiritual crusade? Shall we have a part in this spiritual conquest of the wealthy and wonderful West?

A Word from the West

JOHN C. HORNING.

THE Reformed Church of Cheney, Kansas, goes to self-support.

This means more than doubling their contributions toward pastoral support. At a congregational meeting they provided a budget, allowing \$1,200 and house for a pastor and their regular benevolences. The membership is about 80. They show a progressive spirit. They are looking for the right man to lead them on to larger things.

Grace Reformed Church, of Chicago, under the leadership of their new pastor, Rev. Melvin E. Beck, is rallying to a great forward work. Miss Myra Noll, the deaconess, is rendering valuable service.

Interior Synod counts it an honor to have one of its pastors, the Rev. Matthew Spinka, elected by Ohio Synod to the Chair of Church History in Central Theological Seminary, Dayton. He was pastor of our Bohemian Church at Cedar Rapids until he took up a fel-

lowship course at the Chicago Theological Seminary last fall. He was formerly a member of our Bohemian Church in Chicago. He is a product of Western Missions. In character, culture and scholarship he is fitted for the important work to which he has been called.

The Debt-raising Fund of the Progressive Project is on the round of its fifth and last year. Interior Synod's part is all provided for in pledges, and they are *practically paid up to date*. Let *the Church at large meet this achievement of Western missions* by a large offering on Home Mission Day.

It is not generally known throughout the Church that Mr. Phillipi, a young man of our Bohemian Reformed Church of Cedar Rapids, who died while in army service, left \$1,000 for his church and \$500 for the Y. M. C. A. This reveals the spirit of devotion to the things that count.

Why Have Home Missions?

Ten Reasons Given by JOHN M. MOORE, Bishop of the Methodist Episcopal Church South.

1. Because the evangelization of the world can be accomplished only by the impact of Christianity and the civilization which Christianity has produced.

2. Because America's impact upon the East and the Latin lands should confirm and not impair the message of her missionaries and missionary enterprises. Because American missionaries should not be forced to apologize for America and American Christianity when the non-Christian peoples enter the school of Christ.

3. Because to evangelize the world we must Christianize America, for through America are flowing today the currents that are revolutionizing the world's thought, industry, commerce, government, life, and civilization. Purify the fountain and cleanse the channels of American influence, and the

world will receive the healing waters of life.

4. Because the United States carries the largest measure of the world's hopes and is capable of contributing most largely to the world's redemption. Because it must furnish the home base, the type of religious life, and the conquering spirit in world evangelization. Neglect of its uncultivated fields and religiously destitute masses will bring inevitable disaster to its own people and institutions and postpone, if not make impossible, the consummation of world redemption.

5. Because, politically, commercially, educationally, and religiously, the United States occupies points of vantage in its touch with all nations. That touch will give character to its influence by the kind of men that compose and represent its government, by the principles by which its citizens develop industries and transact business, by the dominant thought and philosophies in its colleges and universities, and by the spirit and forcefulness of its religious life.

6. Because American missionaries spent their first century in introducing

Christianity to non-Christian peoples, and now their work is to interpret the Christianity which has made America what it is and which gives America its dominant force in the world. With apologies to Emerson, we would say that what America does should not speak so loud that non-Christian peoples cannot hear what American missionaries say.

7. Because Home Mission unmet needs test foreign missionary integrity. If familiarity with Home Mission fields, subjects, and classes breeds contempt and permits indifference, then in foreign missionary zeal it is only distance that lends enchantment. To send the gospel to China, Japan, Korea, Mexico, and Africa, and at the same time neglect the Chinese, Japanese, Koreans, Mexicans, and Africans in America, is to exhibit a lack of intelligence or of sincerity.

8. Because Moravia, once the home of the most missionary Church of the world, through neglect of Home Missions, has become a field for present-day foreign missionary activities. Because Syria and Northern Africa were once the seat of Christianity, but through neglect of Home Missions their people are now the followers of Mohammed and unrelenting enemies of Christians and Christianity.

9. Because, as Mr. J. E. McAfee says, "All Missions worthy the effort are at last Home Missions. And their real effectiveness will begin just when they become Home Missions." In Home Missions we are called upon to do what in Foreign Missions we send someone else to do.

10. Because the neglected people of town, city and country, of whatever avocation, race or nationality, and of whom there are many millions, should have the gospel preached to them. How can the Church defend its neglect of the religiously destitute at its own doors? The people of the United States are as worthy of and as responsive to the efforts of the Chris-



RUGGED OUZEL PEAK, ROCKY MOUNTAIN NATIONAL PARK.

tian Churches for their salvation as any people in any other land. Nowhere will a missionary investment yield larger dividends than in America.

An Every-Community Service Endeavor

For the first time in the history of this country has a statesman-like effort been put forth to occupy every community in a given State with the Gospel of Jesus Christ, by the united Missionary forces of America. Heretofore the various Home Mission Boards and agencies would go into a State or section of the country and take possession of the same in parts. More than a year ago the Committee on Comity and Co-operation of the Home Missions Council proposed a plan for co-operative endeavor in some distinctively Home Mission State in the Union. This has been actualized by this Committee for the State of Montana. During the past summer nine denominations, through their respective Home Mission agents, entered the State of Montana and covered the entire area. These representatives formed themselves into three teams and worked out itineraries into every part of the State. After eleven days of travel by rail and auto these teams reassembled and made their reports. On the basis of these reports a number of fundamental principles were adopted whereby the responsibility for definite Christian work in the State is to be assigned to the different denominations. In all there were 107 different areas which were assigned to the co-operating denominations. A permanent organization was established to be known as the Home Missions Council of Montana, whose object is to carry out the principles of the every-community service endeavor. A number of valuable, practical results have already been revealed. Among these the real conditions in the State are more clearly recognized, suspicion and distrust among the denominations have been disarmed, provision for



A SILVER CASCADE IN THE ROCKIES.

pushing the work aggressively has been made, and an example of co-operation has been given to other States. It is proposed to carry such an endeavor into other distinctively Home Mission States in the Union.

One million three hundred thousand applications for permits to go to Europe are held by the authorities in Washington at the present time. This seems to indicate that as soon as conditions warrant there will be a large exodus of people from America to Europe.

OUTLOOK OF MISSIONS' DRIVE NOV. 15 TO DEC. 15

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Releasing Power Through Prayer

BY WILLIAM E. DOUGHTY.

EVERY great Christian advance movement is the result of a fresh discovery of the secrets of releasing power. Initiative and originality mark every creative new departure in the history of the expanding Kingdom of Christ. Prayer is the great human secret of initiative and originality. The reason for this is apparent. Prayer to the Christian leader is what original research is to the scientist. Original research takes the thinker back to the secret, hidden places. It is the method of discovery. It requires concentration and detachment of spirit, it takes time, it costs toil. So with prayer. It leads far beneath the surface. It penetrates to the presence of God. It is in fellowship with Him that all the visions are born. It is there that old things pass away and all things become new. The pathfinders and prophets and pioneers go back to the sources for their vision and strength.

The release of God's power as described in Acts had its source in prayer. Jesus said, "I will pray the Father that He may give you another Comforter." Then He said to His disciples, "Tarry until." For ten days they did the greatest thing any company of men can do, and then God's power was released through them and history was lifted to new levels. Here is the system of every great Christian achievement. It involves first-hand contact with the sources. Men pray their way through to new heights of vitality and victory.

A TEST FOR EACH CRISIS.

"The resources of God are promised only to those who undertake the program of God." So says a great banner which has been displayed before thousands of men in conventions throughout the country. This is only another way of putting what Jesus said in announcing the program of His Kingdom, "All power is given unto me. . . . Go therefore and teach all nations. . . . I am with you." He has the power, we have Him, but the promise of power and of His unfailing presence is dependent upon obedience to His "Go." The Church which accepts without reserve and without debate the whole task of the Kingdom has an enormous advantage in discovering how to master and release power. It is for this work and to accomplish these results that God waits to trust power to those who are obedient to His will and program.

WISDOM IN COUNCIL THROUGH PRAYER.

What about organization and carefully laid plans and educational campaigns and all the rest of the machinery?—are they useless? By no means. All these are tracks over which the train runs, or, to change the figure, they are the channels of communication of God's power, or the means which God uses to get things done. Just as the laws of nature are God's orderly ways of expressing Himself, so methods and organization are essential to the manifestation of God's power.

The great need of the world is for Christ-possessed personalities through whom God can release His power in the world. If every person on the staff of the Interchurch Movement enters deeply into the spirit of Christ, and if through their message and leadership millions of Christians in America go back to the sources and pray with reality concerning the mission of the churches to the life of our times, what may not God do to flood the world with blessing during the months just ahead!

How We Can Help Young People to Find Their Life-work

BY J. CAMPBELL WHITE.

1. By giving the attention to the work that it deserves. Can anything be more important than helping young people to find what they can do best and also do with largest measure of personal development and happiness? Surely all of this is in the will of God for every life.

2. By realizing that there is no other matter in which young people generally are more deeply interested than in finding their life-work. By approaching them from this vantage-point of interest, many other helpful influences can be brought to bear upon them, and they can be brought in a most natural way to an understanding of many of the deepest facts and principles of life.

3. By remembering that all young people need help in this realm, not only those who are to give their lives to Christian work, but those also who go into business or professional life. God has a plan for each life. Many

young people grow to maturity without realizing this. It is little wonder that there are so many misfits and failures and so much unhappiness, in the light of the way many life-plans are made.

4. By recalling the fact that life-choices are often made at a very early age—the most of them probably between twelve and eighteen, and by bringing proper influences to bear upon young people during this period.

5. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured. This instruction should include an occasional series of sermons, systematic instruction in the Sunday School, periodic discussion in Young People's Societies and Mission Study Classes, the circulation of carefully selected literature among young people and a vast amount of personal conferences with individuals.

6. By arranging for systematic,



CANOEING ON GRAND LAKE, ROCKY MOUNTAIN NATIONAL PARK.

comprehensive and thorough processes of education upon the total task of the Church in this world of need, showing the wonderful opportunity for the Christian solution to be applied to all problems in our own land and among all the nations of the world, and also the way God uses individuals in expanding His kingdom.

7. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere. This is one of the greatest services that can be rendered both to the young people themselves and to the Kingdom of Christ. One of the chief aims of Christian colleges is to train an adequate supply of leaders for all kinds of Christian callings.

8. By placing definite responsibility upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work. These individuals should then be brought together occasionally in District Conferences to share their best experiences with others and thus multiply the number of recruiting specialists and vocational counsellors. The Inter-Church World Movement will arrange for such conferences.

9. By following up carefully those who show special interest, with suitable literature, Bible Classes, Personal Workers Groups, Mission Study Classes, and other forms of Christian education and activity, so that the interest that is once awakened may be fed and developed. Most of this follow-up work can be done only by local leadership, either by the pastor or others working closely with him in these matters.

10. By practising the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

11. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their

children.

12. By promoting such vital religious faith and life in the homes of the people, that from childhood, the young people shall be living in an atmosphere which breathes the habitual prayer, "Thy Kingdom come. Thy will be done on earth as it is in heaven."

America Shall in Truth Show the Way *From President Wilson's Speech to the Senate.*

Our participation in the war established our position among the nations, and nothing but our own mistaken action can alter it. It was not an accident or a matter of sudden choice that we are no longer isolated and devoted to a policy which has only our own interest and advantage for its object. It was our duty to go in, if we were, indeed, the champions of liberty and of right.

We answered to the call of duty in a way so spirited, so utterly without thought of what we spent of blood or treasure, so effective, so worthy of the admiration of true men everywhere, so wrought out of the stuff of all that was heroic, that the whole world saw at last, in the flesh, in noble action, a great ideal asserted and vindicated by a nation they had deemed material and now found to be compact of the spiritual forces that must free men of every nation from every unworthy bondage. It is thus that a new role and a new responsibility have come to this great nation that we honor and which we would all wish to lift to yet higher levels of service and achievement.

The stage is set, the destiny disclosed. It has come about by no plan of our conceiving, but by the hand of God, Who led us into this way. We cannot turn back. We can only go forward, with lifted eyes and freshened spirit to follow the vision. It was of this that we dreamed at our birth. America shall in truth show the way. The light streams upon the path ahead, and nowhere else.

Mobilizing the Modern Church

BY BISHOP THOMAS NICHOLSON.

The Christian Church has a great unmobilized, unprepared mass of members. From one-half to three-fourths of the membership of the Protestant Churches are inactive, lacking in social ideals, doing and giving but little, unprepared for any type of really militant Christianity. In nearly every community, especially in the larger cities, a very considerable percentage of the time of every pastor is taken up in searching out the people who have Church letters. Men and women move into a community. They do not have interest in the Church and its program sufficient to cause them to seek out the Church and to become active members. They show an utter lack of appreciation of the value of the Church membership. They have been trained all too much, so far as they have had any training, on the "personal safety" plan. They quietly conclude that they can take care of themselves without the Church.

One of the greatest problems of the modern Church is to mobilize this force; to get the modern interpretation of New Testament Christianity into the mind of these people; to show them that the Church must be one of the greatest socializing influences; that the Church must enter into city life, rural life, and all phases of national life, with genuine, regenerating power. It must be precisely what the Master called it; namely, "the salt of the earth." When this great unmobilized mass of inactive Church members are brought into unified action and are really put to work on these modern problems, in the Christian spirit, they will see a new meaning in Church membership, a new opportunity for service through the medium of the Church, a new meaning to their conception of the New Testament ideals. The World War has done much to awaken the modern Church in this regard. The Centenary Movement in Methodism has been one of the greatest awakening forces. It means, new life, new power, new achievement for the Church and, through this new

achievement for the Church, it means a contribution of untold value to the solution of national and international problems. Religious preparedness is very pertinent for the well-directed effort of Methodism in the next ten years, to awaken every member of the Church to a sense of the high privilege of Church membership under modern conditions, to a conviction of duty and obligation for social conditions, to a new sense of the value and the necessity of the Christ spirit and the Christ program for the solution of these problems, and to a new vision of the tremendous importance and the overwhelmingly glorious results which may attend such an awakening, such an effort, and such an ideal. The Centenary will amazingly help this glorious awakening!

The Forward Movement in Canada

By a strange coincidence, the Canadian Presbyterians have the same name for their special campaign as our Church. After a year's work, our brethren in Canada report wonderful spiritual benefits and a general spiritual uplift. Their financial quota is \$4,000,000, but it is the spiritual side which is receiving the most emphasis at the present time. In our Church this side of the Forward Movement is constantly held up before the minds of our pastors and people. For what shall it profit the Church if we gather millions in money, and have made no progress in the confirming of faith and the nourishing of the Christian life? The worst kind of poverty is soul famine, and the richest progress always follows in the wake of the spiritual advance.

The *Forward Movement* of the Canadian Presbyterians says of the achievements:

"In the Educational Campaign carried on during the year, nothing has been more hopeful than the general recognition that any Forward Movement must be at heart a spiritual movement and that it must reach out to the real life of man—family, social, industrial, national, and international.

"Whole Presbyteries have acknowledged the seriousness of the present-time and have entered anew into solemn covenant with God. Several of our ablest ministers have given up all else for the time being that they may further the Movement. Hundreds of congregations have had eight-day series of special services, and many pastors testify that their people are eager and ready as never before. Numbers of boys and young men are inquiring about the Christian ministry as a life work, and representative laymen assure us that anything is possible in this day of large ideas if only the Church leaders will put a big enough program before the people."

Thinks Methodists Are Not Quite Insane

There are never quite enough mantles of charity to go around when a great movement is being set afoot, be it in the Church or State. Talk is cheap, and that is about all that some people can give to any work that is undertaken for the welfare of mankind. Speaking in justification of the Methodist Centenary, however, Dr. William E. Barton, pastor of the Oaks Park Congregational Church, of Chicago, said in a recent sermon:—

"Either Earl Taylor and those Methodists who are acting with him are hopelessly crazy or else there is just ahead of the Christian Church the greatest achievements in all her history. And the way Methodists are putting things across I do not believe they are quite insane. I find that what they do affects helpfully the big business men of Chicago who are not Methodists. These men are not frightened by big plans. They like and commend them."

We would not be surprised to hear unkind remarks made about some of the men who are now leading off in our Forward Movement, but they can afford to bear the epithet of being "hopelessly crazy," if they will produce the same big results as "Earl Taylor and those Methodists." We believe they can and will put across the present big campaign, and with success.

Layman Shows Way to Support Round-the-World Work

"Preacher, I think it's a shame that you have to sleep about half your life, and can't be preaching all the time. I was thinking as you were preaching yesterday, that if you are willing to give up the use of your machine, I will give up my capital and my buying and trading ability and we'll put in a day for the Lord. China's on the opposite side of the earth and if we can clear enough in one day's work to support a native preacher over there, he can preach while you are sleeping and you can sleep while he is preaching."

This was the conversation of a layman to his circuit pastor. The pastor agreed to his proposition, the day was set, the plan carried out, with the result that three native students were placed in training for the ministry. Each succeeding year has seen even greater results.

The sum total of the results to date may be reckoned as follows: At least thirty years' training has been provided for the candidates. Allowing three years' training for each worker, ten men will be trained for service. A reasonable average of the ministry of each of these men would be twenty-five years, making a total of 250 years of ministry. So because one man thought to think there will be two and a half centuries of continuous preaching in foreign lands.—*The Centenary Bulletin*.

"The war has made the human heart bigger and the world smaller. Both these occurrences augur well for an increasingly more adequate understanding of one another, not only in the world of business, but in that of art. An international mind is being developed, and there could be little better for such an excellent purpose than a widening of our acquaintance with foreign writers. Vast as we are from the Continental standpoint, there is, or at least has been, far too much of the parochial in our literary outlook."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Meeting of the Executive Committee

THE Executive Committee of the Board of Home Missions of the Reformed Church in the United States met at Headquarters, Philadelphia, on October 3rd. A great many items of unfinished business remained over from the annual meeting in July, which occupied most of the time of the Committee. The following resignations of Missionaries were received and accepted: Rev. W. E. Ludwick, Lincoln, Neb.; Rev. S. P. Mauger, Hanover, Pa.; Rev. R. F. Main, Larimer, Pa.; Rev. Ernest N. Evans, Kansas City, Mo. The St. Luke's Mission at Wilkes-Barre, Pa., and the Avon Street Mission at Akron, Ohio, were also declared vacant by the death of the former Missionaries, Rev. T. R. Dietz and Rev. W. F. Devert.

The following were ordered to be commissioned: Rev. H. L. Hart, Lisbon, Ohio; Rev. Paul I. Kuntz, St. John's, Pottstown, Pa.; Rev. L. A. Peeler, Kan- napolis, N. C.; Rev. Clarence Woods, Winchester, Va.; Rev. R. F. Main, Brunswick, Md.; Rev. Jarsolav Stulc, Bohemian Mission, Cedar Rapids, Iowa.

The treasurer's report showed net receipts in the General Fund amounting to \$23,587.34 for the quarter, with expenditures of \$45,409.23. The receipts in the Church-building Fund amounted to \$4,792.95.

The Departmental superintendents presented their reports, which showed that during the summer months they were busily engaged in looking after the work under their immediate jurisdiction.

The report of the Harbor Missionary in New York received considerable attention at this time. It appears that the

character of the work of the Harbor Missionary has undergone somewhat of a change due to war conditions. In order to meet the new situation the Board took favorable action on the securing of a suitable house in New York City for the purpose of taking care of sojourners either coming from or going to the old country. Such a building will cost approximately \$25,000 and will correspond to what is known in the old country as a hospice.

The President of the Western Classis of the National Hungarian Church was present and resolutions were passed which will bring about a speedy union of the National Hungarian Church with the Reformed Church in the United States. Application has been made to the Synods of the Reformed Church for these Classes to be received into their fellowship.

Plans for the presentation of the work of Home Missions before the Synods, preparation for Home Mission Day, and the place of Home Missions in the Forward Movement of the Reformed Church were topics which received considerable discussion.

The Meeting of the Interior Synod

IT is a good, long stretch from Philadelphia to St. Joseph, Mo. It is a ride of about thirty-six hours. The occasion of my visit to this city was the meeting of the Synod of the Interior in our Reformed Church there. This Mission is at present served by Rev. John B. Bloom and is one of our most successful Missions in the Middle West. Many years ago, when pastor at Macungie, Pa., I had the

honor of a visit from the Rev. H. S. Gekeler, who was the first pastor of the St. Joseph Mission, and who came East in behalf of the Reformed Church in that city.

The Church edifice is a substantial, comfortable brick building in a fairly good, residential section of the city. The personnel of the membership is far beyond the average. The choir, composed largely of members of the Guthrie family, is one of the very best to be found anywhere. The Mission had been looking forward to this meeting of the Synod, because in a certain sense it was to be regarded as one of the last, if not the last, in its history. In 1887 the Synod was organized at Kansas City, Mo. Now it is about to be merged, with the Southwest Synod, into a united Synod covering the vast territory beyond the boundary lines of Indiana and Ohio. The brethren of the Synod manifested as much spirit and enthusiasm in their work as ever and entertained the feeling that if they were to go into a merger they should enter it with all the strength they were capable of mustering.

The opening night of the Synod, by



REFORMED CHURCH, ST. JOSEPH, MO., WHERE INTERIOR SYNOD MET.

the gracious concession of the retiring President, Rev. John F. Hawk, was given over to the representative of the Board of Home Missions. The audience seemed to be greatly interested in the discussion of the theme, "The New Church in the New Age." The Mayor of the city honored the occasion with his presence and delivered a pleasing address of welcome. The President of the Ministerial Alliance in happy vein greeted the members of the Synod, and Elder Webb spoke words of greeting for the congregation.

While the problems of the brethren in their respective fields are pressing, and while there is a woeful shortage of men to man the respective fields, nevertheless the brethren were hopeful and optimistic in their work, as well as in the future outlook of the situation.

I was the guest in the hospitable home of Mr. and Mrs. Wall, who entertained me with genuine Eastern hospitality, Mrs. Wall's parents, Mr. and Mrs. Good, having come originally from Womelsdorf, Pa. It was with keen regret that pressure of other duties obliged me to leave the Synod before its business really got fully under way, but those who stayed longer spoke of its fine fellowship, of its helpful services, and particularly of the good time all enjoyed together on the occasion of the annual banquet.

The Woman's Missionary Society of the Synod met at the same time and afforded an opportunity to look in upon another department of our Church life and activity, which promises so much for the cause of Christ.

A comparatively large percentage of Reformed ministers and laymen are taking an active part in the surveys of the Inter-Church World Movement, either as directors or members of the State and County Commissions. At least 25 per cent. of the directors of the County Survey Councils of Pennsylvania are members of the Reformed Church.

What They Say

President William R. Harper: "America is the world's greatest Mission field because of what it is and what it is to be."

Rev. Richard S. Storrs, D. D.: "The future of the whole world is pivoted on the question of whether the Protestant Churches can hold, enlighten, and purify the people born or gathered into its compass."

Rev. Josiah Strong, D. D.: "He does most to Christianize the world and to hasten the coming of the kingdom who does most to make thoroughly Christian the United States."

Rev. I. T. Tichenor, D. D.: "The evangelization of this country is, among human affairs, the mightiest factor in the world's redemption."

Rev. W. E. Hatcher, D. D.: "To slight Home Missions is to grind up the seed corn of a missionary harvest among the heathen nations."

Prof. E. A. Steiner: "The issues of the kingdom of God in this generation are with America."

The Soul of Democracy, Christian Service, Personal and Social

The Home Missions Council, and the Council of Women for Home Missions, for several years past have designated a week in November, known as Home Mission Week, and have led the denominations in calling attention to the country's needs from the Christian point of view. The great war, with all its deep-cutting experiences, has emphasized the fact that men cannot live alone, that the whole human race, however divided into nations and under governments, have common relations, and that the Christian brotherhood, which was established by Jesus Christ, is the soundest ideal for human society, and lies at the very core of democracy.

The Soul of Democracy must be Christian. Sin and selfishness work evil in the national life, as they do in a single soul. Altruism, love, ministry, vicarious self-forgetfulness, are necessary for the nation. Now, if ever, great fundamental, heart-searching



REFORMED CHURCH AND PARSONAGE, TAMMS, ILLINOIS.

principles of the gospel must be proclaimed; and, more even than being preached, they must be made effective in the lives of men and nations.

We have seen that civilization and culture which are selfish are finally self-destroying.

Security for the nation can be found only in fidelity to the principles of Jesus Christ. The Christian Church must give full evidence of this fidelity. The Christian Church, as an organization, in all of its organized forms, and throughout its entire membership, needs today to give herself in lavish, loving, humanized and Christianized service, both personal and social, through persons and through groups of persons, to individuals and to groups of individuals.

The pastors, more than any other single group of men, hold it in their hands to lead this great American democracy, and through this country, to lead the other democracies of the world into the sound and sure foundation of a Christian Brotherhood.

A copy of the Home Mission Day Service, "Making a Nation," has been sent to every pastor, with the following letter:—

DEAR BROTHER:—

In sending you the enclosed copy of the special service to be used in connection with the annual Home Mission Day, November 9th, I take pleasure in calling your attention to the significance of the proper observance of this day, both as an educational and inspirational factor in the life of our Church. At no time in our history was there greater need of emphasizing the importance of the work of Home Missions. We are in the midst of the task of rebuilding the world, and unless we can undergird the institutions of our American life with the principles of a vital and dynamic religious faith, we shall utterly fail in the stupendous work entrusted to us.

May I ask of you, therefore, that you make conscientious use of the services, a supply of which will be sent you under separate cover, and direct the thoughts of your people, young and old, to the immediate challenge of making a new nation for Christ.

You will observe that the special offering this year is to be applied again to the Progressive Project in the Synod of the Interior. Our Western work makes a strong appeal at

this time, and if we can aid in stimulating this department of missionary endeavor, we shall have done much in realizing the full program and policy of the Board.

En Route to the Synod of the Southwest

I AM on my way to the meeting of the Synod of the Southwest at Jeffersonville, Indiana. I have just left St. Joseph, Mo., and, together with Dr. Apple and Rev. Mr. Benner representing the Forward Movement, am on my way eastward. We cross the State of Missouri by night from St. Joseph in the west to St. Louis in the east. This appears to be a very saintly state. It also happens that Dr. Apple's first name is Joseph and Rev. Mr. Benner's first name is Louis, so that we have been going by night from saint to saint and still have Joseph and Louis with us.

After a quick breakfast we boarded our train at St. Louis for Louisville, Ky. Onward we go through the southern section of Illinois and the southwestern portion of Indiana. Shortly after noon we come to the city of Evansville. My thoughts instinctively turn towards my old-time friend, Dr. W. J. Darby, who has been a prominent figure there for many years. Leaving Evansville we cross the Ohio River and are now on distinctively Southern soil. Immediately we become conscious of a change in our environment. The very atmosphere seems to have been transformed. Everybody boarding the train seems to know everybody else. The spirit of fellowship prevails. Everywhere there is an air of leisure. This is manifest as one approaches the different railroad stations. People in the North come out to see the train and *stand* round the station. Here in the South groups of people have come out, but invariably they *sit* round the station. Here is a group on boxes, another on trucks, another row on the platform and on benches that have been improvised. They are not in a hurry. How sociable they are! The train itself seems to have acquired this air of leisure. It



ST. PAUL'S REFORMED CHURCH, KANSAS CITY, MO.

deliberately stops twenty minutes for dinner and again in the evening everybody is held up ten minutes for supper. As one looks out of the window, the Ohio River, which is constantly in view, leaves the same impression. It is a fine, broad, proud, stately, majestic river, but how quietly, easily and smoothly it moves along. It is not in a hurry. It does not roll and roar and rumble and tumble and thunder like Niagara, which I saw a few days before.

As one travels along with such delightful fellowship, in such a congenial atmosphere, many themes engage one's conversation. Now we read the daily papers and make comments on outstanding events; now we pick up a book and read a chapter or two and give the contents to the brother by our side. We are intensely interested in reading the article by Dr. Samuel McComb Crothers on "The Dame School of Experience," in the *Atlantic Monthly* for September. Thus, after twenty-four hours, late in the evening we finally arrive at Louisville.

The next morning finds us on the floor of the Synod of the Southwest at Jeffersonville. This is the youngest Synod of the Reformed Church, but it is a virile,

vigorous body of ministers and elders. It was originally formed out of the Synod of the Northwest, which, until a few years ago, conducted its business almost exclusively in the German language. Now one does not hear any German in this meeting of the Synod. Everything is transacted in the English language. Here, as elsewhere, the work of Missions and the Forward Movement claimed considerable attention. The Forward Movement had an entire afternoon and evening for the presentation of its program.

The annual Mission Festival of the congregation was observed on Sunday morning in connection with the meeting of the Synod, and it was my privilege to preach the sermon on this occasion, as well as to speak on "The Aims of the Forward Movement" several nights before.

The fellowship among these brethren was delightful. The ladies of the congregation provided generously for the physical man. Dinner and supper were served in the basement and brief speeches followed after each meal, furnishing a feast of the mind and a flow of soul.

It was my privilege to be the guest in

the home of Mr. and Mrs. Walter Schlosser, and real hosts they were. To get into the circle of such whole-hearted people is a delightful tonic.

After another twenty-four hours from Louisville in company with the genial Secretary of the Publication and Sunday School Board, I arrived home in the City of Brotherly Love, feeling that it was abundantly worth while to be on the road for a week and get in touch with the brethren on the frontier of our denominational work and with them help to solve the problems with which they are struggling.

The Japanese Woman in America; in the Home; as a Student

(To be used with Program No. 2 for January)

CARRIE M. KERSCHNER.

There is a Japanese proverb which reads, "Humanity is the same the world over," and to those who have had the opportunity to live among them comes the impression that, after assimilation, the Japanese woman in America is the same as any American woman in America. The greatest apparent difference lies in the manners and customs of the two countries. To be suddenly transplanted from the beautiful cherry-blossom, "Tarrytown" land of Nihon to the equally beautiful, "Sunkist" hustle and bustle of America is a rather sudden change for these quite little women.

The first real glimpse of America which the Japanese woman has is Angel Island, the immigrant station of the Pacific Coast. Here she is obliged to pass the customary medical examination; is cared for at a hospital if she happens to have any ailment; can here be seen by her friends until her release, and then comes to San Francisco, the "city of diamonds," as some one from Japan has said the city appears from the island at night.

Because Japan is a land of earthquakes and frequent fires, a Japanese house is one of the simplest buildings in the world. As a rule it is but one story high, has low ceilings with little furniture. Japanese cooking is simple and not varied in style or service, although always daintily served. Japanese housekeeping is therefore not nearly so intricate as is American housekeeping, with a three or four-story house of many rooms and furniture, which in most cases is new to the Japanese woman. Most of them, unless they have attended a mission school in Japan, must be taught to sit on chairs; they must be taught how to use American cooking utensils; how to wear American clothes, as well as how to speak

the language of the new country to which they have come.

Japan has been for ages pre-eminent in the subjection of woman, but of all the signs of progress in present-day Japan none is more startling or gratifying to the missionary than the rise of woman. This progress is very evident in the demeanor of the Japanese woman in America as well as in the manner in which she is treated by her husband. Apt to acquire American customs, the Japanese man readily learns to carry parcels and packages for his wife and to treat her with the respect which he sees his American brother lavish upon his help-meet.

Unless it be to attend some social function of a festal nature, one never sees a Japanese woman on the streets, and seldom in the home, in native costume. As soon as she lands she adopts American clothes. The attendants on Angel Island, as well as the missionary, can play an important part in the purchasing of clothes for the immigrant Japanese woman. Unless her husband has unusually good taste in dress, she may be garbed in clothing of a color and design which ill become her. Carefully selected clothing, however, is usually well worn by this little woman. She quickly adopts the American style of hairdress and discontinues the lavish use of cosmetics to which she has been accustomed in her own country.

The Japanese are a hospitable people and the Japanese woman is painstaking to please, without any affectation. Her chief desire is to please her husband and then her family. When she first comes to America she is naturally inclined to extravagance because she knows neither how to buy or cook American food, for which her husband in his stay here has acquired a fondness. She is likely to buy the best cut of beef for soup and throw away the meat as good for nothing else after the flavor for soup has been extracted. But after she has been taught how, she makes a good and careful housekeeper. The Japanese believe that there is no home life without children, and from the moment one of the delightful and interesting brown babies opens its eyes, the mother is their willing slave. The father has little to do with the training of his children, although he is very devoted to them, and after he has become Christianized one frequently sees him carrying or leading his children to church and Sunday School.

If the life of the average Japanese woman in Japan has been a quiet and monotonous one, she finds in America much to do and one frequently hears the expression, "Too busy." There is first the new language to be learned, so she enters one of the mission or private schools established for this purpose, studies

(Concluded on Page 524.)

ROLL OF HOME MISSIONS

OHIO SYNOD

MISSIONS.

MISSIONARIES.

Avon St., Akron, O.....
 E. Market St., Akron, O...
 Willard, Akron, O.....John W. Geler
 Alliance, Ohio.....Otto Zechiel
 Grace, Canton, O.....J. Theodore Bucher
 Lowell, Canton, O.....O. P. Fonst, 2617 Rose-
 wood Place, N. W.
 Grafton Ave., Dayton, O...Wm. A. Hale, D. D.
 Heidelberg, Dayton, O....C. G. Beaver, Gummer
 and Elberon Ave.
 Ohmer Park, Dayton, O...F. A. Shults,
 755 Phillips St.
 Grace, Detroit, Mich.....C. A. Alhright,
 2123 E. Grand Blvd.

MISSIONS.

MISSIONARIES.

Trinity, Detroit, Mich....F. W. Bald,
 173 Glenmere Ave.
 Indianapolis, Ind.
 Kenmore, O. (Goss Mem.)E. M. Anneschansley
 Lima, OhioW. A. Alspach
 Lishon, OhioH. L. Hart
 Louisville, Ky.L. C. T. Miller
 North Brewster, Ohio....J. H. Steele, 106 Front
 St., Massillon, O.
 Springfield, Ohio.....J. P. Stahl
 Terre Haute, Ind.F. C. Witthoff
 Grace, Toledo, O.John C. Gekeler
 Warren, OhioR. W. Bloemker
 Youngstown, O. (Third)..E. D. Wettach

PITTSBURGH SYNOD

Braddock, Pa.G. P. Fisher
 Grace, Buffalo, N. Y.....O. H. Dorschel,
 869 E. Delavan Ave.
 Bethany, Butler, Pa.....John W. Pontins
 Connellsville, Pa.I. G. Nace
 Derry, Pa.William H. Landis
 Duquesne, Pa.H. E. Gebhart
 Ellwood City, Pa.J. B. Musser
 Third, Greensburg, Pa...William C. Sykes
 Grove City, Pa.H. S. Nicholson
 First, Homestead, Pa....E. S. LaMar
 Munhall, Pa.
 Jenner, Pa.J. Ledy Yearick,
 Boswell, Pa.

St. Paul's, Johnstown, Pa.E. O. Marks
 Larimer, Pa.
 McKeesport, Pa.Paul B. Rupp
 New Kensington, Pa.F. L. Kerr
 Pitcairn, Pa.W. R. Clark
 Ascension, Pittsburgh, Pa.H. L. Krause
 1907 Ternon Av., N. S.
 Christ, Pittsburgh, Pa...W. F. Ginder
 Rochester, N. Y.A. H. Groff,
 346 Clay Ave.
 Sharpville, Pa.H. N. Spink
 Trafford City, Pa.A. K. Kline
 Vandergrift, Pa.Hugh S. Maxwell
 Yukon, Pa.S. U. Waugaman

INTERIOR SYNOD

Abilene, KansasA. R. Von Gruenigen
 First, Cedar Rapids, Ia...Frank S. Bromer,
 632 L. St., W.
 Grace, Chicago, Ill.....M. E. Beck,
 2755 Jackson Blvd.
 Columbus Junction, Iowa.G. A. Ingle
 Denver, Colorado.....David H. Fouse,
 2530 Ash St.
 Des Moines, Iowa.....O. G. Herhrecht
 Emporia, Kansas.....
 Freeport, Ill.A. J. Michael

First, Gary, Ind.J. M. Johnson,
 625 Tyler St.
 Holton, Kansas.....
 St. Paul's, Kansas City, Mo.
 Lincoln, Neb.W. E. Ludwick
 Mill Creek-Tamms, Ill....W. H. Shultz
 First, Omaha, Neb.John W. Hawk,
 3334 S. 19th St.
 Oskaloosa, Iowa.....L. S. Faust
 St. Joseph, Mo.John B. Bloom,
 1012 Henry St.
 Sioux City, Iowa.....Ralph J. Harrity
 Wilton, Iowa.....A. Casselman

DeaconessMiss Myra Noll

POTOMAC SYNOD

Salem, Altoona, Pa.....
 Grace, Baltimore, Md.H. A. Shiffer,
 127 W. Ostend Ave.
 St. Luke's, Baltimore, Md.Atville Conner,
 1811 Penrose Ave.
 St. Mark's, Baltimore, Md.John R. T. Hedeman,
 2214 E. Hoffman St.
 Brunswick, Md.R. F. Main
 Burlington, N. C.S. J. Kirk
 Charlotte, N. C.Shuford Peeler,
 213 N. Church St.
 Greenshoro, N. C.F. R. Lefever
 Hanover, Pa.S. P. Mauger
 Harrisonburg, Va.J. Silor Garrison
 First, High Point, N. C...R. E. Leinbach

Holidaysburg-Williams-
 burg, Pa.George Ehrgood,
 Holidaysburg, Pa.
 Juniata, Pa.John K. Wetzel
 Kannapolis, N. C.L. A. Peeler
 Lenoir, N. C.A. S. Peeler
 Lincolnton, N. C.W. H. McNairy
 Roanoke, Virginia.....C. T. King
 Salisbury, N. C.C. C. Waggoner
 Thomasville, N. C.J. A. Palmer
 Wauhtown, N. C.D. E. Bowers
 Winchester, Va.Clarence Woods
 Winston-Salem, N. C.G. E. Plott
 Emannel, York, Pa.....O. S. Hartman,
 42 N. Tremont St.
 St. Stephen's, York, Pa...E. T. Rhodes,
 1422 Market St.

ROLL OF HOME MISSIONS—Continued

EASTERN SYNOD

Emmanuel, Allentown, Pa.	J. P. Bachman	Palmerton, Pa.	J. G. Kerschner
St. James', Allentown, Pa.	Joseph S. Peters,	Penbrook, Pa.	F. M. Grove
	49 S. Franklin St.	St. John's, Pottstown, Pa.	Paul I. Kuntz
St. Paul's, Allentown, Pa.	E. Elmer Sensenig,	Fern Rock, Philadelphia.	H. G. Maeder
	399 E. Hamilton St.	Olivet, Philadelphia, Pa.	Maurice Samson,
Calvary, Bethlehem, Pa.	T. C. Stroch		5030 N. 12th St.
Fountain Hill, South Beth-		St. Andrew's, Philadelphia.	A. P. Frantz,
lehem, Pa.	T. C. Brown		2146 S. 20th St.
West Side, Bethlehem, Pa.	Z. A. Yearlick	Tabor, Philadelphia.	H. G. Gehman
St. John's, Harrishurg, Pa.	Clayton H. Ranck	Calvary, Scranton, Pa.	J. F. B. Griesemer,
St. Peter's, Lancaster, Pa.	R. J. Pilgram	Second, Scranton, Pa.	539 Willow St.
St. Stephen's, Lehanon, Pa.	Edward F. Wiest	State College, Pa.	Ray H. Dotterer
Lewistown, Pa.	N. L. Horn	West Hazleton, Pa.	J. E. Beam
Marietta, Pa.	W. W. Moyer	Wilkes-Barre, Pa.	
Montgomery, Pa.	Roy Moorhead	Wyomissing-Temple, Pa.	T. J. Hacker, D. D.
Minersville, Pa.	O. R. Frantz		
Mountville, Pa., Trinity.	J. W. Zehring		

GERMAN SYNOD OF THE EAST

Bethel, Baltimore, Md.	W. R. Strietelmeier,	Bethany, Philadelphia, Pa.	G. A. Haack,
	251 S. East Ave.		7122 Oxford Pike
Richmond Hill, Brooklyn,		Hope, Philadelphia, Pa.	J. K. K. Stadelman,
N. Y.	Paul H. Land		1660 N. Edgewood
Ridgewood, Brooklyn, N. Y.	M. J. H. Walenta,	Karmel, Philadelphia, Pa.	W. G. Weiss,
	1734 Grove St.		2434 S. 72nd St.
Trinity, Buffalo, N. Y.	Wm. Huhner	Glade Run, Warren, Pa.	A. W. Leavengood
Glassboro, N. J.	F. Steinman		

IMMIGRANT WORK

Harbor Mission, Ellis
Island Paul H. Land

HUNGARIAN

Akron, O. A. Bakay
Dayton, O. Andrew Kovach
Dillonvale, O. John Uhlaky
East Chicago, Ind. Stephen Virag
Gary, Ind. Eugene Boros
Homestead, Pa. Alex. Harsanyi
Johnstown, Pa. Ernest Porzsoft
Lorain, O. S. Horvath
Northampton, Pa. J. B. Szeghy
South Norwalk, Conn. Gabriel Dokus
South Chicago, Ill. R. H. Von Pompl
Toledo, O. Louis Bogar
Torrington-Hartford, Conn. Nicholas Varkony
Uniontown, Pa. Andor Harsanyi

BOHEMIAN

Cedar Rapids, Iowa. Jaroslav Stule
Chicago, Ill. James Dudycha

JAPANESE

San Francisco, Cal., 1760
Post St. J. Mori
Assistant T. Kaneko
English Teacher
Kindergarten Teacher. Miss Alma Hassel

JEWISH

Brooklyn, N. Y., 125 Har-
rison Ave. W. Walenta, Supt.
Field Worker. W. Diekmann
Philada., Pa., Deaconess. Miss Rebecca Lorman

HUNGARIAN DEACONESSES

East Chicago, Ind. Mrs. Elizabeth Basso
Toledo, O. Mrs. Ida Harsanyi
Zellenople, Pa. Mrs. Helen Hetey
Akron, Ohio Miss Irene Basso

Mr. Joseph E. McAfee: "An unsaved America zealously saving the nations beyond the seas simply shows its incapacity even to comprehend the saving Mission for anybody."

Observations of the Treasurer

J. S. WISE.

WHILE speeding along on a beautiful, sunshiny October morning, returning from the recent sessions of Pittsburgh and Ohio Synods and looking out of the car window, I noticed one mile-post after another apparently flitting by. As long as I continued to watch them my eye took in nothing but the railroad tracks held down by wooden ties and black ballast. I raised my eyes and looked beyond. What a difference! I now saw the beautiful fields, with numberless trees arrayed with all the beauty of autumn foliage. The picture startled me. How near to life! While millions of men keep their eyes firmly fixed on the mile-posts and nearby objects, many others look beyond and "see visions and dream dreams." The careful observer, attending the annual sessions of the several Synods, cannot help but note that many of the men are looking far beyond the narrow limits of their every-day environment, while others, for some reason or other, fail to lift their eyes to the glory and beauty beyond.

It was my privilege, this fall, to attend five of the Synodical meetings up to the time of this writing. First, the Central Synod at Archbold, Ohio; then

that of the Interior, at St. Joseph, Mo.; and that of the Southwest at Jeffersonville, Ind. I then spent a week in the office at Philadelphia, during which time the Quarterly Meeting of the Board was held. Attendance at Pittsburgh Synod, at Jeannette, and the Ohio Synod, at Dayton, followed next in order. I expect to spend several days more in attending both the Eastern and the Potomac Synods, both of which are yet to meet.

There are many things claiming one's attention at these meetings. In preparing my itinerary, it has always been my custom to virtually kill many birds with one stone. Numerous conferences are held with missionaries and Church officers relative to their plans for building new churches, as well as other important matters. People interested in the giving of Church-building Funds are visited. Legacies, annuities and future funds are often made possible by my being on the ground and meeting ministers and laymen interested in this important part of the work. One visit to a Synod often takes the place of several special trips that would become necessary a little later on. Because of this, every moment of my time is well occupied. When not in conference with committees or individuals, I am always found attending the sessions of the Synod itself. This enables me to



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Gary, Indiana**



discover some things that naturally escape the attention of many who attend but one Synod.

Undoubtedly, the Reformed Church has taken a decided forward step within the last few years. It is in evidence everywhere. It is clearly indicated by the action of the four Synods, west of Pennsylvania, as to unity and co-operation. This indicates a common spirit. To one going from one Synod to another it is quite amusing to listen to the claims made by those who attend but one Synod—their own. Invariably, they speak of “the spirit of *our* Synod” as though *their* Synod had a different and peculiar spirit of its own. I find it pretty safe to say that the peculiar spirit claimed is common to all, especially when looking beyond the mile-posts.

It is exceedingly difficult to detect any difference between the spirit of the East and that of the West. Yet the Western brethren frequently refer to an imaginary difference in spirit. I am convinced that it is largely a matter of imagination rather than of fact. There may be slight differences in expression or interpretation, but the real underlying spirit dominating the Reformed Churches at the present time in the East, the West, the North, or the South, is practically the same. One section judges the other according to the standards of years ago. This isn't fair. The West has changed, so also has the East, and the North, and the South. The whole Church is looking to its task in a changed spirit and we will do well to recognize it.

Speaking of changes, it seems to me that the time is at hand when Synod's order of business should be changed. It should be done not only by the Synods, but by the Classes also. It is surprising how much of the time of these annual meetings is taken up in debating the smaller matters. Hours of time are often consumed in discussing items that were adopted at the previous meeting of the Synod or Classis, that might well be used in taking up matters of more vital concern. The greater part of the time is spent in discussing matters altogether

local and provincial in character. Why it is that the reports of the Committee on Missions should always be held up until the tail end of the session, when more than two-thirds of the delegates have gone home, I never could understand. The Home Mission program, as well as that of Foreign Missions, has, by virtue of its far-reaching influence, become so important that it unquestionably demands much more attention than is now given to it. The great task of the Church today is undoubtedly a missionary one. It has grown from small beginnings. It is quite likely that because of its significance in the minds of the early Church fathers its consideration in the Church judicatories was relegated to the closing hours of their sessions. This, like the spirit of the Church, is now entirely changed. For this reason, I hope that the way may soon be opened for an earlier consideration of the whole missionary program, so that every delegate will be present and catch the inspiration that the whole cause of Missions should command. It is the one thing that is not provincial, but world-wide. In fact, it is the thing that bids us look beyond the mile-post.

One of the pleasing and stimulating adjuncts to the meetings of the Synods of the Southwest and the Interior is the Woman's Missionary Society. It was my privilege and pleasure to address the Woman's Missionary Societies of both of these Synods. Their presence always adds much to the enjoyment of the social features. The Annual Banquet of Interior Synod would not be so successful and so eagerly looked forward to, from year to year, were it not for the grace and charm of their presence.

While visiting the Synods, I was privileged to visit and deliver addresses in Somerset, Glenford and Thornville, Ohio; West Hazleton and Duquesne, Penna.; and also deliver a lecture on “Winning the West for Christ” in the Reformed Church Building, Philadelphia. We need the Western program to enlarge our vision far above the flitting mile-posts.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS General Fund Receipts for September

<i>Synods—</i>	1919.	1918.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$3,856.71	\$1,812.40	\$2,044.31	
Potomac	1,464.88	161.00	1,307.88	
Ohio	1,601.35	1,011.85	589.50	
Pittsburgh	3,582.39	1,574.22	2,008.17	
Interior	300.00	100.00	200.00	
German S. of the East.....	490.44	411.05	79.39	
*Central		40.00		\$40.00
*Northwest		97.26		97.26
*Southwest	22.00		22.00	
†W. M. S. G. S.	677.00	584.50	92.50	
Y. P. S. C. E.	5.45	15.00		9.55
All other sources.....	229.72	608.37		378.65
	\$12,233.94	\$6,415.65	\$6,343.75	\$525.46
			525.46	

Increase for the month, \$5,818.29

Net Receipts, First Quarter, July 1 to October 1, 1919	\$23,587.34
Net Receipts, First Quarter, July 1 to October 1, 1918	16,323.75
Increase	\$7,263.59

Church-Building Department

Net Receipts, First Quarter, July 1 to October 1, 1919	\$4,792.95
Net Receipts, First Quarter, July 1 to October 1, 1918	10,145.21
Decrease	5,352.26
Increase (both Departments).....	\$1,911.33

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$672.82 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS Comparative Receipts for Month of September

<i>Synods.</i>	1918.			1919.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Total.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Total.</i>		
Eastern	\$1,773.01	\$297.50	\$2,070.51	\$4,448.11	\$293.00	\$4,741.11	\$2,670.60	
Potomac	236.00	258.00	494.00	1,399.81	281.00	1,680.81	1,186.81	
Pittsburgh	1,533.22	80.00	1,613.22	3,582.39	148.19	3,730.58	2,117.36	
Ohio	811.85	258.58	1,070.43	1,601.35	604.95	2,206.30	1,135.87	
Interior	50.00	90.45	140.45	300.00	15.25	315.25	174.80	
Central	960.32	313.26	1,273.58	105.31	17.73	123.04		\$1,150.54
German of East....	97.40	3.00	100.40	175.00	50.00	225.00	124.60	
Northwest	120.00	40.25	160.25	233.44		233.44	73.19	
Southwest	467.21	64.00	531.21	412.15	65.00	477.15		54.06
Bequests		737.38	737.38		500.00	500.00		237.38
Annuity Bonds....					1,000.00	1,000.00	1,000.00	
W. M. S. G. S.		1,011.00	1,011.00		2,096.91	2,096.91	1,085.91	
Miscellaneous		90.15	90.15		98.92	98.92	8.77	
Total	\$6,049.01	\$3,243.57	\$9,292.58	\$12,257.56	\$5,170.95	\$17,428.51	\$9,577.91	\$1,441.98
							\$8,135.93	

Net Increase, \$8,135.93

Book Reviews

On to Christ—The Gospel of the New Era. By Edward A. McAlpin, Jr., D. D. Published by George H. Doran Company, New York. Price, \$1.25.

The mission of the Church in the new age has called forth a wealth of literature. This volume, by Dr. McAlpin, who is the President of the College Board of the Presbyterian Church, is a valuable contribution to this great general subject. The book divides itself into two parts: First, the Past, under which the author discusses the weaknesses and failures of the Church. He considers this aspect of his subject under five topics: "The Church's Peril and Its Cause," "The Church and Her Men," "The Weakness of the Denominational Appeal," "The Need of a Practical Christianity," "Crystallizing the Religion of the Inarticulate." The second part treats of "The Future of the Church—Its Hope and Promise," under which he discusses: "The Return of Faith," "Spiritual Orthodoxy," "The Power of Prayer," "Practical Immortality," "On to Christ."

The Sword of the Spirit. By Joseph Fort Newton, D. D. Published by George H. Doran Company, New York City. Price, \$1.25.

This is a volume of sermons by the popular pastor of the City Temple, London. Dr. Newton is favorably known on both sides of the Atlantic, having served a large congregation in Cedar Rapids prior to his going to England. These sermons are of a clear, convincing and comprehensive character. There is no one thought binding the series together, but each is a unit by itself. He takes the common, ordinary themes of the Gospel, but sheds new light and meaning on many of them. By the publication of these sermons Dr. Newton is speaking to a far larger audience than his spoken word could reach.

The School in the Modern Church. By Henry Frederick Cope, D. D. Published by George H. Doran Company, New York City. Price, \$1.50.

Dr. Cope is the General Secretary of the Religious Education Society and has demonstrated by his previous writings that he is a modern authority on all phases of religious education. He suggests that the term "Sunday School" in the next generation will be changed to that of "Church School," as expressing more adequately the real meaning of that school. This volume is one of the latest and most thorough-going contributions on the whole subject of religious education. No one can regard himself as thoroughly informed on this subject without having read Dr. Cope's illuminating book.

The Religion of Old Glory. By William Norman Guthrie. Published by George H. Doran Company, New York City. Price, \$2.50.

The American Flag has come to bigger display in the church, the school, and the home by reason of the recent war than ever before. This volume is a study of our national symbol, giving its history, its inner significance and its challenge to service and brotherhood. A flood of light is thrown upon our national emblem and any one who wishes to understand the same fully should read this inspiring and fervid interpretation by Dr. Guthrie.

A Plea for Greater Unity. By Seth W. Gilkey, D. D. Published by Richard G. Badger, Boston, Mass. Price, \$1.75.

Anyone who is at all conversant with modern movements in the Church appreciates the important place of the movement towards unity among the denominations. Many volumes have been written on this subject. Dr. Gilkey has made a most valuable contribution to this subject. He presents his plea under four major ideas: First, "The Movement Toward Unity," in which he traces the history, shows the underlying basis, and indicates the essential unity at the heart of the Church's life. Second, "Barriers." Under this he shows up the things that stand in the way, such as unreasonable attachments, ultra-conservatism, selfishness, sectarianism, ambition and militancy. Third, "Impelling Forces." Under this section he touches on those great facts and factors which are bringing about the desired goal, such as "The Power of Truth," "The Power of Love," "The Power of a Great Ideal," "The Sigh of the City," "The Call of the Country," "The Appeal of Missions," "The Cause of Religious Education," "The Demands of Economy," "The Demands of Democracy." Fourth, "Duties." Under this general topic he indicates the methods whereby Christian unity can be attained. Among these are: "Prayer and Supplication," "Love," "Community Welfare," "A Larger Loyalty," and "Christian Patience."

Winning the West for Christ

"Give us men to match our mountains;
Give us men to match our plains;
Men with empires in their purpose
And new eras in their brains."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Japanese Benefactor of North Japan College Dead

ON September 11, Baron Morimura, one of Japan's greatest business men, died at the age of eighty years. A newspaper report of his death says that he will be chiefly remembered as "a remarkable self-made business man and an ardent Christian."

He was a self-made man. He started as a boy in a dry goods store. When eighteen years old he commenced business on his own account as a petty dealer in tobacco pouches. A number of years later he started an import and export business, in which he achieved fine success. When the Bank of Japan was established in 1882, Morimura became its first manager and held the post for eighteen years. Meanwhile he continued his foreign trade, and founded the Morimura & Co. firm for the manufacture and export of Japanese porcelains, a prominent branch of which was established on Broadway, New York. In 1915, on the occasion of the coronation of the present Emperor, in recognition of his services to the business interests of his country, he was made a peer and given the title of baron.

But a still more interesting feature of his career is that about twenty years ago, while in America, he became a Christian, and as he advanced in years he became increasingly earnest. In the great nation-wide evangelistic campaign of 1914-1917 the aged business man was one of the most prominent figures, everywhere telling before large audiences the story of his own new life, and emphasizing Japan's need of salvation through Jesus Christ.

He became a liberal giver to all sorts of benevolent objects. In the spring of this year he was appealed to for sympathy toward North Japan College on account of its loss by fire. In May Mrs. Schneder and I called on him at his home in Tokyo to present to him the need of the College more fully. Although his home was fine, his attire was that of an ordinary merchant. Still simpler than his attire were his manner and spirit. Only a few words were needed to get his promise of a contribution. The rest of the hour was spent in speaking of spiritual things. He rejoiced greatly in the spiritual work of North Japan College. Then he told how precious his own faith was to him, how he was endeavoring to lead his great business friends into the same joy and hope, and how sorely Japan needed Christ. As we sat there around a little table the aged man appeared, not as the baron and millionaire that he was, but only as a simple child of God. After praying together we separated, hoping to meet again. But it was not to be on earth. A few days later he sent us his check for 1,000 yen.

D. B. SCHNEDER.

Noted Mission Workers Lead Foreign Surveys

IN the midst of a buzz of telephones and a clatter of typewriters, a number of earnest men and women are engaged in the work of measuring the world. To measure it in physical miles would be difficult enough, but these adventurers into new fields have gone even farther—they are measuring its mind and its soul as well. They are seeking to learn what people in all parts of the

world are thinking about; how many of them know even a letter of the alphabet; and whether or not they are wearying of dusty gods in ancient temples and looking for a new light across the highway of their lives.

The Foreign Survey Division of the Interchurch World Movement of North America is the organization which is making this ambitious study. A secretary who qualifies as an expert in his field is in charge of each missionary section. Dr. W. E. Shellabear spent 33 years as a missionary in Malaysia. He founded the large Methodist Episcopal publishing house in Singapore, and devoted 17 years to translating the Bible into the Malay dialects.

Dr. William H. Hannum, conducting the survey for India, served for twenty-four years with the Western Indian Mission of the Presbyterian Church. He acted for a time as president of the Panhala Theological School, later serving as director of the Indian survey for the National Missionary Council, an interdenominational body. The British Government conferred a decoration upon him in recognition of his work as advisor of municipal councils in India.

S. G. Inman, of the Latin-American Section, spent ten years in Mexico as a missionary of the Disciples of Christ, where he built up a unique "People's Institute" at Piedras Negras. He was organizer and executive secretary of the Panama Congress, one of the most notable missionary gatherings ever held on the American continent.

The standard of experience and efficiency represented by the men already named is maintained throughout the Foreign Survey Division. Dr. F. W. Bible, of the China Section; Dr. David S. Spencer, of the Japanese Empire Section; Dr. J. M. Springer, representing Central Africa; Mr. S. J. L. Crouch, conducting a survey of the Mohammedan world; Dr. Harry Farmer, representative of the Philippine Islands; and Mr. E. O. Kirrman, who is making a special study of

Europe, have records quite as distinguished.

Great as is their personal knowledge of the field, these secretaries are not content with arm-chair impressions. Over twenty sets of questionnaires, dealing with everything from the spiritual results of the war to details of hospital equipment have already been sent to missionaries on all parts of the foreign field. Before long the files of the Foreign Survey Division will contain the most complete amount of missionary data ever obtained by one agency. In addition to sending out questionnaires, the field secretaries hold interviews with every available missionary on furlough from his station.

Deputations appointed by the Interchurch World Movement will synchronize the information and secure additional first-hand facts.



REV. AND MRS. KAMETARO YOSHIDA,
A faithful Pastor in North Japan for 40 years.
One of our first Evangelists.

The Present Situation of the Missionary Endeavor

WHAT effect has the World War had on World Missions? Did it help or hinder the progress of the Kingdom of God? These are questions that stir the minds of Christian workers in our day. We are too near the awful tragedy to speak of its effects, good or bad, on the spread of the Gospel in all lands. Some things, however, are known to us, and we do well to speak of them, for they should prove a stimulus for the present and a safeguard to the future. The day of apology for the work of Missions is past. Men have found it to be the most helpful and the most hopeful enterprise in all the world. The war has taught us anew the worth of the foreign missionary. He has been the strong link in the chain of inter-racial fellowship and one of the real redemptive forces in the world.

ONE of the facts that stands out in bold relief in the history of the war is this, that the work, no less than the word, of the Lord endureth forever. Fear took hold upon many of us in the midst of the world struggle lest the work of the Kingdom might seriously suffer, if not be brought altogether to a fatal ending. Only those who stood on the watch towers of Zion could see the perils that were everywhere lying in wait to retard the progress of the Gospel. Such questions as these were constantly disturbing the peace of the toilers: How were the workers on the foreign fields to be kept in supplies which were essential to life, no less than to the work, with the crippled conditions of transportation? How could messages be sent to and from the Missions, when the use of the cable codes was forbidden, the loss of mails endangered by submarine attacks and the rule enforced of a strict censorship? How was it possible to send new recruits when the youth in all nations were drafted into the service of the war, when passports were at a premium and when ocean passage was almost unobtainable? How was it possible to finance the work abroad, when the supporters at home had to look after the ways of their own households, due to the high cost of living, and when the rates of exchange, in countries on a silver basis, were well-nigh staggering? How could there be any real missionary progress, when the war produced so many interruptions?

MOREOVER, the appalling fact remains that the splendid work of the German Missions was brought to an absolute standstill. Do you know that this involved the withdrawal of about 2,000 missionaries from amongst half a million of native Christians, and as many more adherents? We shall never be able to reckon the loss to the work in India and Africa of the twenty-one different German Missionary Societies, all of whom found their base of supply in men and means in Germany. But, apart from all these hindrances we must not lose sight of the moral odium of the war in the eyes of the non-Christian world. Instead of men saying, "See how these Christians love one another," they were heard to say, "That is Christian civilization. We spit in the face of such civilization."

LEST I might seem to be moving altogether in the realm of doubt and despair, by citing these checks to the progress of Missions, let me refer you now to some of the benefits that have already accrued to the work. Instead of a great falling-off in the receipts for Foreign Missions during the four years of the war, there had been an increase of a million dollars, each

year. The withdrawal of foreign missionaries, during the same period, had been the means of producing a greater number of native workers. Intelligent men in all the non-Christian nations came to see that the war did not spring from Christianity and that the teachings of Christ were opposed to malice, hatred, envy and all uncharitableness.

GREAT blessings have also come to Christian men and women as a result of the war. Men now see that their shortcomings have been greater than their misdoings. From the four corners of the globe the call has come to Christians, to "*repent and to do the first works.*" They realize as never before that Christ is the living answer to their souls' needs. The time is at hand when the Spirit of God is again breathing upon the dry bones in the valleys of neglect. What Christians ought to do should be plain to all of us. Critics there are always as well as advocates in the work of Missions, but the hour has struck when we should perceive and know the things we ought to do and then together "Go FORWARD."

THE war has laid bare the needs of the world, physical, mental, moral and spiritual, but it has supplied no remedy. Some men were bold enough to tell us that the war would produce a new, refined and spiritualized manhood. That the soldiers would return with different religious views, and that the devotion of Christians at home would be put to a severe test. Have you seen any proof of it in the conduct of the noble heroes who are again walking the streets with us, working in our shops, and sitting by our firesides? Those who went into the war with a firm faith, a calm hope and a pure love came out of the conflict with these same graces increased. Those who had no Christian character brought back less than they took with them. There were no great revivals in the trenches. The atmosphere of military life and of the army camp is not conducive to the growth of moral and spiritual ideals. War is no soil for the making of saints. There is little in the bayonet drill to feed the spiritual hunger of homesick souls. So far as I can see, the war has left no heavenward tendencies in its wake, but on the contrary people are crying out for God, for the living God. They seek a Saviour. They hunger after righteousness. They are tired and heart-sick of shot and shell. They want peace and a peace that the world cannot give. It is the Church of Christ that must meet this problem of spiritual need, and the Church alone is able to face it and solve it.

What, then, is the present situation of the missionary endeavor?

WISE, indeed, are the present leaders in the work of Christian Missions for planning a careful survey of the entire world as to its physical, mental, moral and spiritual needs. The rapid progress of the missionary enterprise has led many persons to believe that all doors are now open, and that no regions are without the influence of the missionary. It has been said that Thibet is the one country not accessible to the herald of the Gospel. But this is not the case. Let us thank the Lord for the great strides that have been made in the spread of the truth, but let us not be blind to the fact that there is still work which remains to be *begun*, and a great deal of work that is left *undone*. Vast areas of population have never seen a missionary nor heard of the Christ. What St. Paul said of the missionary endeavor in the first century, his successors in the work can say in the twentieth century, that there are "regions beyond" where people live who have no knowledge of the saving truth.

THERE are two reasons for these desert places in the work of missions. The one is the barriers in the way to enter these areas, and the other is the lack of men and money. The two great continents of Asia and Africa must still be classified under the heading of "unoccupied fields." There are vast stretches of country in Central Asia as yet wholly destitute of the Lamp of Life. Africa must still be spoken of as the "Dark Continent," for the Church of Christ has made only a beginning in this great spiritual Sahara. The heart of Asia is panting for the water brooks of God. Africa is crying out for deliverance from a darkness that is denser even than its uninhabitable jungles. Spiritual destitution is written in sombre letters all over the face of the non-Christian nations. "The famine-stricken call for the Bread; those groping in the night for the Light; the sick for the Physician; the dying for the Life, and those in chains for their Deliverer." One-half of the people in the world to-day are living, or what is truer still, are dying in ignorance of the Gospel. This is the challenge to the Church of the Living God.

Let me be more specific as to the needs for Christian workers in the lands of spiritual darkness.

China, with its 400,000,000, has one missionary to every 80,000.

India, with its 315,000,000, has one missionary to every 63,000.

Africa, with its 150,000,000, has one missionary to every 46,000.

Japan, with its 55,000,000, has one missionary to every 50,000.

To give you a concrete case, with which I am familiar, in the Province of Hunan, where our China Mission is located, there are less than two hundred missionaries among a population of 22,000,000. What are these among so many?

(Continued in Next Issue.)



ANNUAL CAMP SUPPER AT TAKAYAMA SUMMER RESORT, NEAR SENDAI, JAPAN.

Sowing the Good Seed

(From Report of Committee on Evangelistic Work.)

THE number of adult baptisms in 1918 increased 68% over 1917, catechumens 425%, communicants 14%, deaths 43%. Attendance at regular services increased 6½%, and number of Sunday School pupils 4%. The large increase in number of baptisms, catechumens, and communicants is largely due to the effects of the Kanamori meetings late in the year. This partly accounts for the much lower percentage of increase in attendance, for which average figures for the entire year are given. Membership in Young People's Societies has increased 50% in two years.

In the past year congregational expenses have increased 22%; contributions to Classis, Synod, Board, and benevolence (mainly due to large gifts by Nibancho, Sendai), 150%; total contributions by Japanese Christians, 20%; total appropriations by the Evangelistic Committee, 18%; valuation of property and endowment, 50%. Though some properties have been added to this year, no doubt much of the increase in the last item is due to appreciation in market value of older properties.

Here and there in his travels and in his work, the writer has had occasion to learn of individuals after whom God has been reaching, and whose lives He has wondrously changed, among the members of the churches; but he has not been in such constant contact with such as makes individual mention of them possible in this report. Yet seeing the grace of God in such changed lives is one of the *great joys of your missionaries*.

One cannot but be impressed with the large part, the indispensable part, which the Theological School in Sendai has played in providing workers for this field. It has made possible a comparatively large force of evangelists,

so that this Mission possibly is *uniquely situated* among missions in Japan for occupation of the field it has marked out for its own. It has sent out increasing numbers in recent years, so that the Tohoku Classis is plainly strong in number of young men.

MR. MILLER'S REPORT OF THE TOKYO FIELD.

The three congregations in Tokyo—Koishikawa, Kanda and Azabu—have passed through various changes. Koishikawa suffered considerably through removals and deaths, but nevertheless courageously kept up its efforts to become self-supporting.

MR. HOEKJE'S REPORT OF THE AKITA-AOMORI-IWATE FIELD.

Akita prefecture has evangelists at Yokote, Omagari, and Akita, all of whom are doing good work, and are men of influence in their communities.

In Aomori baptisms and attendance increased, as at Akita after the Kanamori meetings, which in Aomori for attendance and number of decisions broke the records for two nights, nearly *nine hundred* signing cards. Miss Winn's work bears fruit time and again in the application for baptism.

At the present time all points in Iwate prefecture which have ever had evangelists are occupied.

DR. MOORE'S REPORT FOR THE MIYAGI FIELD.

Watari is prosperous. The evangelist, who is the son of a Buddhist priest and a native of the county, is loved and honored by the people whom he serves. Three or four of the leading men of the town, a county seat, are among our members. One of these has given his house as a meeting place for twenty-two years. He is no longer able to do so, and the people are looking forward to the building of a chapel, if possible, during the present year.

DR. NOSS REPORTS FOR THE FUKUSHIMA FIELD.

The economic strain on the constituency of our churches has been unusually severe. Contributions are constantly increasing, but not in proportion to the fall in the value of the yen. On the other hand, there is abundant evidence that Christian influence in society generally is becoming stronger.

Fukushima church continues to pay its own bills without aid from the Mission, and is gradually increasing its pastor's salary. The congregation is in a healthy condition, and Pastor Jo's work is an inspiration to all the evangelists in the province.

Rev. Kikutaro Yoshida has withdrawn from Koriyama and adjacent towns, where he did faithful service for many years, to take charge of Omiya in Saitama prefecture, near his father's home. Two young evangelists have been placed at Miharu and Koriyama. The latter city, the hub of Fukushima Ken, is booming, and *should have a chapel without delay.*

Nakamura and Haranomachi have

both been rejuvenated by the establishment of kindergartens.

Hongo has been flourishing, and a chapel is in prospect.

MR. GUINThER'S REPORT FOR YAMAGATA PREFECTURE.

The work in Yamagata prefecture seems to be going on in a very satisfactory way. There are in all 367 church members, 222 men and 145 women, a net increase for the year of 41. The contributions for the past year have been very encouraging. The local churches have contributed a little more than 32% of the entire cost of conducting the work.

One of our most effective agencies in overcoming prejudice and winning contacts with the people has been our monthly paper, the *Ryou no Hikari*. We are continually reminded of the interest people take in it. The readers visit us in our home, write us letters and cards, and send us their subscriptions, showing us that they are interested in Christianity. To double or treble the number of our readers would



REV. MR. HOEKJE IS SEATED NEXT TO MRS. ITO. EVANGELISTIC WORKERS IN IWATE-AOMORI FIELD.

not be difficult if we had the funds, and it would certainly add to the effectiveness of our work.

The thing that impresses me most is not the amount of work that we have accomplished, but the vast amount that remains to be done. We are holding services at 18 places each month, and at about 20 more once or twice a year, but there are *more than 500 villages* in the prefecture that have

never been touched. We need a great educational campaign on Christianity, holding meetings wherever possible, using tracts, newspapers, lantern slides, and if possible, moving pictures. If this is done, we may be able to establish Christianity within the next 25 or 50 years; but if not, the task may require ages for its accomplishment.

WILLIS G. HOEKJE, *Chairman.*

Statistics of Japan Mission for 1919

I. WORKERS

<i>Missionaries:</i>	Evangelistic.	Educational.
(a) Ordained male	6	4
(b) Unordained male	0	2
(c) Wives	6	6
(d) Single Women	2	4
(e) Short term workers	0	2

Others—1 ordained man and wife in administrative work, 1 ordained man and wife, 1 unordained man and wife, and 2 single women in Language School. 1 ordained male in Y. M. C. A. work.

Total missionary force, 41.

Japanese Force Employed by Mission:

(a) Ordained male	20	5
(b) Unordained male	33	42
(c) Bible Women	32	14
(d) Others in receipt of salary	5	17

Japanese Force Employed by Japanese Church:

(a) Ordained male	3
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Total Japanese force, 171.

Japanese non-Christians in above number, 16 (in educational work).

II. EDUCATIONAL STATISTICS

Kindergartens	5	Students in same	15
Pupils in same	161	Bible Training Schools	1
Middle Schools	1	Students in same	11
Pupils in same	512	Total number of students in North	
Girls' High Schools	1	Japan College	612
Pupils in same	170	Total number of students in Miyagi	
Colleges for men	1	Girls' School	251
Students in same	85	Boarders in both schools	200
Colleges for women	1	Y. M. C. A. organizations	1
Students in same	70	Y. W. C. A. organizations	1
Theological Seminaries	1		

Japanese Contributions to Educational work:

(a) North Japan College	\$8,338
(b) Miyagi Girls' School	2,397

Mission Aid to Educational Work:

(a) North Japan College	\$13,000
(b) Miyagi Girls' School	6,400

Estimated Value of School Property:

(a) North Japan College	\$136,000
(b) Miyagi Girls' School	112,500

III. EVANGELISTIC STATISTICS

Mission stations where evangelistic missionaries reside.....	6
Outstations regularly visited by missionaries.....	96
Organized Churches	32
Churches wholly self-supporting.....	4
Churches partly self-supporting	28
Organized preaching places	23
Other places where preaching is carried on weekly.....	96
Church buildings and chapels	23
Estimated value of property used for evangelistic purposes.....	\$82,500
Communicants	3,471
Baptized non-communicants (baptized children).....	290
Others than above under definite Christian instruction.....	1,334
Adult baptisms during 1918	360
Infant baptisms during 1918	10
Sunday Schools	113
Sunday School enrollment, 7,561; attendance.....	5,105
Members of Young People's Societies	708
Amount contributed by Japanese Christians.....	\$6,309.81
Mission aid to evangelistic work, exclusive of missionary salaries and expenses, but including appropriation for Bible Women's work.....	\$19,006.15
Date to which these statistics extend, December 31, 1918.	

E. H. ZAUGG.

Report of Kindergarten Committee

SARAH H. SCHAFFNER.

KINDERGARTEN work is being carried on at five places, Miharu, Yamagata, Iwatsuki, Haranomachi, and Nakamura.

The kindergarten at Nakamura was begun in the fall of 1918 by Rev. Inomata, and is conducted by the Bible Woman, Miss Kikuyo Otsuki, with an assistant. Mrs. Inomata also helps in the work of the school. The enrollment is sixty, with an average attendance of fifty.

Except at Yamagata all the kindergartens are held in the churches, with very little equipment, and at Haranomachi with no out-door equipment. We need buildings at each of the above places and at a number of other places where the committee would like to open work. Teachers are very few, and in order to have satisfactory ones it is necessary for the committee to find girls and send them to a training school.

Kindergartens are very necessary in Mission work; to obtain an entrance to homes which would otherwise be closed to Christian influence, and as has been found in Sendai, to sustain the Christian mothers in their home life.

Bible Woman's Committee

At the meeting of the Mission in January, permission was given the committee to elect two Japanese women as members of the committee. Mrs. Fuse, Mrs. Schneder's helper, and Mrs. Yoshida, wife of the evangelist at Omiya, were chosen for this work, and the committee was reorganized. This was a great step in advance. At the very first meeting of the new committee, the advantages of having Japanese women on the committee became evident, and ever since then we have been wondering how we managed our work without them all these years.

The present list of our workers is as follows:

Miyagi Ken	2
Fukushima Ken	9
Saitama Ken	3
Akita Ken	1
Yamagata Ken	2
Iwate Ken	1
Tokyo	1

Of these, six are graduates of Miyagi Jo Gakko (Girls' School) High School Department and Bible Training Course, four of the Bible Training Course, and nine come from other schools. About thirty-five students of Miyagi Jo Gakko are teaching in Sunday Schools.

OLLIE A. BRICK, *Chairman.*

The Story of the "Lone Star" Mission.

In 1835 Rev. Amos Sutton, an English Baptist missionary of Orissa, was in this country and spoke before the Triennial Convention at Richmond. His earnest appeal to American Baptists to establish a mission among the Telugus received a favorable response. Rev. Samuel Day, the first missionary who was sent out, settled at Nellore, which for 26 years was the only station of the Mission.

The Telugus did not receive the Gospel readily. Year after year went by, and scarcely a convert was gained. Of the little Church of seven members in 1846, only two were Telugus, and Mr. Day was compelled to leave them and come to America on account of illness. A wonderful thing in the story of this Mission is the way the missionaries loved the Telugus "while they were yet sinners." "Do not give up the Mission," pleaded Mr. Day, "but give me a man to return with me," and in response Lyman Jewett went with him in 1848.

But those at home had not the faith of those on the field. A deputation from America, which visited Nellore, found such meager results that they were inclined to consider discontinuing the Mission. The question came up for decision at Albany in 1853. One speaker said, pointing to a map where the stations were marked by stars, "There are many to care for the brilliant constellation in Burma, but who will care for the lone star of Nellore?" That phrase stirred the faith and poetic vision of Samuel F. Smith, and that night he wrote the hymn "Lone Star":

Shine on, "Lone Star," thy radiance bright
Shall spread o'er all the eastern sky.

It was then decided to reinforce the Telugu Mission.

Wonderful was the faith of those laborers! In 1854 Mr. Jewett and his wife visited Ongole with some native helpers. Upon the hill above the town they knelt in prayer. "Julia," said Mr.

Jewett to his Bible woman, pointing to a spot near by, "would not that be a good place for a Mission house?" In 1861 a house on that very place came into Mr. Jewett's possession, and Dr. Clough lived there when, later, he went to Ongole. Still the Mission did not prosper, and in 1862 it was again proposed to abandon it. Mr. Jewett, then in this country, said that he would never abandon the Telugus, but would return and die there. "Well then," said the secretary, "we must send somebody with you, to give you Christian burial." Rev. John E. Clough was appointed in 1864 and returned with Mr. Jewett.

Mr. Clough remained a short time in Nellore, but his particular destination was Ongole. There he organized the little Church on January 1, 1876, with eight members. At first the caste people showed much interest, but they said, "If the outcastes are received, we must go away." A crisis was at hand, but in a providential manner the attention of the missionary was called to the words of Paul, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called"; and so he decided to preach to all who would listen, regardless of class.

In 1875 came the beginning of the great ingathering of the Telugus and the Gospel seed which had been sown faithfully for so many years began to bear fruit. In 1876 a great famine fell upon the land which caused untold suffering among these people. When the famine was over, Dr. Clough discovered that there were actually thousands of converts who were ready to be baptized, and on July 3, 1878, 2,222 were baptized in the Gundlakamma River. Large numbers of baptisms continued every year until 1890, when another great revival occurred. On December 28, 1890, 1,671 converts were baptized at Ongole, and nearly 10,000 altogether in various parts of the field in five months.

The people of the great Sudra caste, the middle class, are showing remarkable friendliness in many places, not

only towards the missionaries, but also towards the hitherto despised native Christians. At several stations Sudras are openly becoming disciples and entering the Churches, while large numbers have privately acknowledged themselves Christians, but fear to break their caste relationships. Even the Brahmans in several places are laying aside their supercilious air of superiority and are showing respect and friendliness to the Christians. Large ingatherings from the caste peoples may be expected before long.

The large ingatherings have necessitated careful division of the field, the opening of many new stations and the sending of a large number of missionaries. Educational, industrial and medical work have been the natural outgrowth of the great harvest. The Ramapatnam Theological Seminary and the high schools are doing a great work among our young people, while schools of lower grades for both boys and girls are laying broad foundations. Industrial work is yet in the experimental stage, and ways and means for promoting self-support call for much prayerful consideration. That they in their poverty support a Home Mission Society and a Foreign Mission in Natal is inspiring to us, and proves how God has rewarded the faith of the early missionaries and the efforts of those laboring there in later years.

Tenants and Land Owners in China

IT SEEMS that customs of rent are entirely different in China from those prevailing in the United States. There is no quarreling between land owners and tenants over rents, repairs and such matters. Nor is there a shifting farm tenantry in China as here. These interesting facts are made known through the nation-wide campaign of the Episcopal Church.

In the huge kingdom of the East there is never the slightest doubt as to what rent is due the owner of the

land. He gets half the crop. If it is small, and the farmer's year has been a bad one, the owner shares the loss with the man who tills the ground.

Farms in China are small, due to the custom of dividing the land owned by a man among his sons at his death. The work is done entirely by the farmer and his family; there are no carts, beasts of burden or up-to-date machinery to aid. If it were not for the custom of dividing land among the sons on a man's death there would probably be no tenant farmer class in China. As it is, after the land has been partitioned many times there is not enough left for all, and the younger sons seek other callings in which to make a livelihood or rent a farm from a wealthy man who has invested his money in land. The number of such tenants has grown to be a large one.

Customs of rent are entirely different from those prevailing in the United States. Land owners and tenants do not become hostile to each other over rent, repairs, etc., and China does not have our problem of a shifting farm tenantry, which has done so much to complicate the rural church problem here.

Payment of rent is almost invariably made in kind in China. When harvest time comes the landlord takes a seat where he can watch operations. As soon as the rice is cut and threshed it is weighed, and one-half is handed over to the owner of the land; the renter retains the rest. There is no dispute over what is due the landlord and no back rent to pay. If the crop is a poor one the owner suffers equally with the tenant.

The same division is made of the sweet potatoes, except that, as a large share of the potatoes are used before they ripen, one row belongs to the landlord to every row belonging to the tenant. Each can dig his share whenever he wishes. Beans come under a different regulation. The landlord receives half of the beans, but is required to furnish the seed. Wheat, barley

and all other kinds of vegetables belong exclusively to the tenant.

The Chinese tenant farmer and his landlord get along admirably with that method of paying rent. It fosters a friendly feeling between them. If the year has been a bad one, due to drought, mildew or other causes, the tenant knows that his landlord will take his share of the crops and not harass him for further payment, no matter if his share is less than half what it was the season before.

There are some kinds of goods which we can get only as we give them—
Patience, Love, Truth, Salvation.

The Mission Book Store

ALLEN K. FAUST.

This store is doing a quiet but very effective service to the Sendai churches. It is conducted by Mrs. Yamagishi, the widow of a former elder of Higashi Rokubancho Church. The Christians, irrespective of denomination, avail themselves of the convenience which the book store affords. Churches and preaching places of nearby cities and towns also patronize the store.

During the year, 1,008 Bibles and New Testaments, 1,484 Church Hymnals and 2,438 volumes of other Christian literature were sold for \$1,067.70.

The Review of a Notable Book

The Mastery of the Far East. By Arthur Judson Brown, Secretary of the Board of Foreign Missions of the Presbyterian Church. Publishers, Charles Scribner's Sons, New York. Price, \$6.00.

This book is written by a great missionary statesman, and presents, in lucid style, the present seething situation in the Far East. It is a most judicious study of a perplexing problem that has been agitating the world mind in recent months. The author by his frequent visits to the Orient is thoroughly conversant with every phase of the issue, and deals with it in a fair and impartial manner. It is most opportune that this book should appear at a time when both Korea and Japan are in the limelight. It is full of wise counsel and helpful suggestions. The book should be studied by the leaders in the Orient, as well as by the intelligent men and women in the homeland. It is not a book that can be read for pastime, but must be taken up for sober thinking.

There are three major parts to the work. The first part is devoted to the Korea of the past; the second a struggle for the possession of Korea, and the third to the imperial power of Japan in the Far East. Dr. Brown throws a flood of light on the past and present conditions in Korea. He also shows that Japan has conferred benefits on Korea which are more than material. He feels that it was inevitable for some foreign power to take over Korea, the only question was whether it should be Japan or some European power. A careful perusal of this book cannot help but give anyone a true perspective of the present critical situation in the Far East.

The splendid review of Christian Missions at the close of the volume proves them to be a dominant factor in the Far East and is alone worth the price of the book. Dr. Brown deserves the thanks of all missionary workers for issuing this valuable book at this time.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

Our Country—God's Country.

Motto C. W. H. M.

“IF doors are to be opened
workers are to be sent forth
money is to be found
Victory is to come to Christ's cause

then

The community)
The Church) must Pray.”
The family)
You)
I)

The month of November has Home Mission Week, Day of Prayer for Home Missions, Thank Offering and Thanksgiving. This year one more day has been set aside for special observance. The 11th of November marks the anniversary of the signing of the armistice which terminated the most destructive war in the history of the world. The anniversary of Armistice Day will forever bring to mind Argonne, Verdun, Chateau-Thierry, St. Meheil. On that day the graves in Flander's Fields will be decked with flowers. Honor and praise will be the portion of those who have come back into civil life. As anniversary succeeds anniversary, the emphasis of remembrance will have to be shifted. There are soldiers who face a battle fiercer than any fought in bloody France. Wounded in mind or disabled in body, life is more to be feared than death would have been on the battle field. Armistice Day should make men and women bestir themselves to provide re-education, reconstruction and religion for these men with the interrupted lives.

“Give me of your wise council, help me learn
Some useful work, then give me work to do,
And when I stand once more a man 'mong men
Earning my daily bread with brain or brawn
And asking neither charity nor pity,
Then will I clasp your hand of approbation
And smile a proud reply to your 'well done.'”

These remembrance days and seasons may not be passed by carelessly. They must stir our lives to prayer and action. Christians everywhere are re-stating and re-emphasizing that they, with all they possess, belong to their faithful Saviour, Jesus Christ. This puts a new meaning into Home Mission Week, Thanksgiving and Armistice Day. “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.”

Americanization or National Unification builded upon a Christian foundation makes Our Country—God's Country.

Editorial Comment

SYNODICAL MEETINGS.

OPINIONS differ in reference to publishing the accounts of District Synods in the *OUTLOOK OF MISSIONS* and the Church papers. For the *OUTLOOK OF MISSIONS* we need the discussions and actions which enter into the permanent historic structure of the W. M. S. For instance, if the proceedings of the annual meetings this year would have been omitted, where would be preserved the record of the *spirit* of the Forward Movement of the W. M. S.—one of the finest manifestations of unity of spirit in our history?

The accounts for the Church papers and the *OUTLOOK OF MISSIONS* differ in purpose and treatment, and when that is observed there will be very little overlapping.

THE HISTORIAN.

THE interesting presentation of data, by the Historian, at the annual meeting of the W. M. S. Potomac Synod is a leader for other Historians. Several Historians succeeded admirably in "magnifying the office" in which they were placed. This is most commendable, especially when there is no precedent to follow. Potomac Synod may not possess more historical material than any other Synod, but the selection and arrangement of the "claims" of her Classes was original and instructive.

Referring to the report of another Historian, a correspondent tells us: "We heard and learned great things about the beginning of Pittsburgh Synod." Like the wireless operator, the Historian catches the message for us from the mass of events, puts it into its proper relation, and behold we have history.

THE INDIAN CONFERENCE.

THROUGH the kindness of Mrs. H. J. Leinbach, Wichita, Kansas, we received the *Wichita Beacon*, which contained the account of the Conference on Indian work, September 24th. This was the first conference ever held which included all the Protestant churches engaged in work among the Indians. Quite a strong sentiment prevailed that the churches must establish and support the schools for Indian children and not leave so much of this work to the Government. Almost without dispute, it was conceded that young Indians, such as are attending the Roe Indian Institute in Wichita, come from the mission schools where they are given Christian training.

Immediate full citizenship for all the Indians who served in the war was urged in a resolution adopted by the conference. There were approximately 10,000 young Indians in the service, three-fourths of whom volunteered.

Plans for the abolition of the peyote habit among the Indians were discussed. Mrs. Walter C. Roe, of the Roe Indian Institute, pledged money to support a lobbyist in Washington in case it should be deemed advisable to have one, and volunteered her services in speaking against the evil in connection with her work as missionary among the Indians.

A NEW MORMON BIBLE.

Mormon propaganda has placed a new Mormon Bible into unsuspecting homes throughout the country. Verses upholding the Mormon faith are interpolated all through this Bible, twelve being inserted in the middle of the 29th chapter of Isaiah. On its title page is the inscription, "Specially inspired version by Joseph Smith, Jr." This Bible is published by the Herald Publishing Company, Lamoni, Iowa.

CHANGE OF ADDRESS.

After November 1st, the address of Mrs. Anna L. Miller, Statistical Secretary of the W. M. S. G. S., will be 34 Sixth street, N. W., Canton, Ohio.

MISSIONARY INSTITUTE.

A Missionary Institute will be held November 2-9, under the auspices of the Federation of Churches of Allentown, Pa., in Salem Reformed Church. On Sunday, November 2, rallies will be held in every church in the city. This Institute will bring the opportunities of Chambersburg and Northfield into the Lehigh Valley. The members of the faculty are men and women with national reputation as leaders in their respective departments. Among the faculty are Dr. Ernest Hall, (Ex) Executive Secretary of M. E. M.; Mr. Carter Milliken and Miss Gertrude Schultz. The courses of study include Bible, Home Missions and Foreign Missions.

DAY OF PRAYER FOR HOME MISSIONS.

The annual Day of Prayer for Home Missions will be observed November 20. A service, rich in Biblical history, has been prepared by Mrs. Samuel Semple. The sub-divisions are: "The early Democracy," Ex. 18; "The Early Autocracy," 1 Samuel 8; "The New Democracy," which points to the Program of Christ's Democracy: Liberty,

Brotherhood, Service. The subject of the service is, "The Soul of Democracy." Price of program, 2c., or \$1.50 per hundred.

HOME MISSION CULTURE.

To prepare the soil from which Christian service will grow in abundance, pray earnestly, and read diligently:

"Christian Americanization a Task for the Church."

"Hungarian Missions of the Reformed Church Since 1890," July OUTLOOK OF MISSIONS.

"The Racial Difference Between the Hungarian and Bohemian," September OUTLOOK OF MISSIONS.

"The Jew in America," October OUTLOOK OF MISSIONS.

"The Japanese Woman in America," November OUTLOOK OF MISSIONS.

"The Present Period of Transition" and "The Relation of the German Missions to the Christian Americanization Program," December OUTLOOK OF MISSIONS.

"The New Home Missions," by Dr. Shriver, Association Press.

The Home Mission Posters "A Call to Service." Price per set, 50c. Council of Women for Home Missions.

"The Soul of Democracy; Christian Service, Personal and Social." A program for the Home Mission Week service by which the most backward society will be able to have a thoroughly fine program. Price, 2c. Council of Women for Home Missions.

Attention

We are very sorry that the Directory of the W. M. S. G. S. is not published in the November number. Secretaries have failed to get their reports in by the time specified. It will be published in the December number.

ANNA L. MILLER,

Statistical Secretary W. M. S. G. S.

32nd Annual Convention, Eastern Synod

ANNA FROELICH.

IN Eastern Pennsylvania, including the large cities, Easton, Philadelphia, Lancaster, Reading and Allentown, on September 23rd there came from twelve Classical districts to the thirty-second annual convention of the Woman's Missionary Society of Eastern Synod, held at Schuylkill Haven, Pa., the largest delegation in its history. Many local societies had taken advantage of their privilege of representation by the new constitution. Schuylkill Haven being largely a Reformed Church town, with about 2,000 of its 5,000 inhabitants in its two churches, the First Church and St. John's, our hosts, Rev. Elmer G. Leinbach and Rev. M. A. Keiffer, with their people, entertained them hospitably during the three days of the convention. From the missionary societies of all the other denominations, representatives extended greetings to the convention assembled on the evening of the first day. During the program and the social hour, the atmosphere was so filled with music and good-will that the delegates felt at home from the beginning.

At each evening service the auditorium was filled to its capacity with delegates, members of the churches and friends from the surrounding towns and country-side, to hear the stirring addresses of our returned missionaries, Miss Helen Ammerman and Rev. Paul Gerhard, and Rev. James Mullan, a representative of the Forward Movement. Miss Ammerman has been supported by St. John's Reformed Church, Schuylkill Haven, for the last five years. They are deservedly proud of her, as she tells her story of work accomplished and makes her appeal for help in carrying out her plans for the good of the women in her China mission. Rev. Prof. Gerhard vividly pictured their recent calamity in the loss of North Japan College by fire, and impressed us with the faith of its President, Dr. Schneider. While Prof. Gerhard spoke of the strain Dr. Schneider endured in rallying the students, the teachers, and the Japanese in the work of rebuilding and carrying on the work for a larger North Japan College, our hearts burned with zeal to do a larger work here at the home base, that we might be represented at the front, "where the line is thin." Mrs. Gerhard, the mother of Prof. Gerhard, was in the audience. How proud she must have been of the son who has given almost a quarter of a century of service in the East, and on returning is able to speak with authority on the necessity and extent of our co-operation.

In presenting the Forward Movement of the Church, Dr. E. S. Bromer, Secretary of

the Department of Spiritual Resources, emphasized the meaning and scope of the movement, and said: "The particular development of intercession in the congregation is the work of the women." He stressed the importance of the family altar and the devotional side of our life in personal Bible study and prayer. In the Forward Movement of the Woman's Missionary Society, Mrs. Evemeyer outlined three points: increased membership, increased knowledge of the work, and increased efficiency of the workers.

Mrs. J. G. Rupp, from the mountain top of faith, gave us vision of God as prayer-hearing and prayer-answering.

At the announcement of Mrs. Livingood's illness, the convention was saddened and later sent greetings and hopes for her speedy recovery. Mrs. John Lentz, First Vice-President, conducted all the business most capably and received the approval of the society by being elected President. The work of the different departments was very satisfactory and a higher mark was set for the new Synodical year. All departments are important, but Thank Offering and Literature touch and develop us all. A strong appeal was made for the doubling of the Thank Offering. Mrs. Harvey J. Troxell was elected Secretary of Literature and editor of the W. M. S. column of the *Messenger*.

Fifth Annual Meeting Potomac Synod

JENNIE S. CLEVER.

The W. M. S. held its fifth annual meeting October 8-9 in the Evangelical Reformed Church, Frederick, Md., Rev. Henri L. Kieffer, pastor. Following a fervent devotional service led by Mrs. Conrad Clever, the delegates were cordially welcomed by Mrs. Charles E. Wehler. The response was given by Miss Ruth Gillan, of Chambersburg. Rev. Mr. Kieffer also extended greetings.

Representatives were present from Virginia, West Virginia, North Carolina, Pennsylvania and Maryland. The convention was most hospitably entertained by Grace and Evangelical Reformed Churches. The President's address was full of helpful suggestions and inspiration.

Mrs. I. W. Hendricks gave a clear and satisfactory discussion of the Forward Movement. The outline and plans recommended by the Executive Committee of the W. M. S. G. S. were heartily endorsed and Classical officers were instructed to launch at once into the movement so that a full report will be ready by November 15.

Reports of officers and departmental secretaries were encouraging. The delegates to summer conferences, Mrs. Bost to Wilson College, Miss Kerschner to Hood College, and

Mrs. Hicks to Catawba College, all gave interesting reports.

Miss Carrie Dittman, of Chambersburg, as Historian presented her report, from which the following items were taken: Mercersburg is the oldest and Carlisle the youngest society of the Synod. Mercersburg has the honor of having sent out three missionaries to the foreign field—Miss Mary Ault (Mrs. Wm. Hoy), Miss Blanch Ault (Mrs. Paul Gerhard), Miss Mary Hollowell (Mrs. Robert Gill), at one time a teacher in the Girls' School, Sendai. The society was enriched by having as a charter member Miss R. H. Schively, who was a guiding spirit in all its councils. This society shows progress along all lines.

North Carolina Classis, the second to organize, has the largest number of Mission Bands, and the last report places these devoted women of the Southland at the top of the list in gifts and organization. Public recognition of this was made at this convention. The Summer Conference at Catawba College owes its inception to the activity of this society. Three of its young people were accepted for service in Japan and China and are to be supported by two of their own charges.

Zion's claims come next; having started with a handful of women strong in faith, it has grown to a strong organization with an enviable record of activity and gifts. This society gave Potomac Synodical its first President, Miss Anna Blessing.

Gettysburg and Virginia Classicals show increase in membership and gifts to budget and special objects. Virginia Classis made its President, Mrs. Causey, a life member of the W. M. S. G. S. last year.

Maryland Classis has to its credit the largest number of subscriptions to the *OUTLOOK OF MISSIONS* and a record of splendid support of all the objects of the General Society. The Classis has commended its work and urges every pastor to assist in the organization of local societies. Carlisle is the youngest Classical society in the Church. It has more than doubled its membership and gifts since its organization four years ago. It has the honor of making Mrs. Hoy a life member.

Quietly and systematically the work of Potomac Synod has gathered volume and power. A few figures will show the financial progress since its organization as a Synodical Society four years ago. Total receipts: 1915, \$1,773.66; 1916, \$3,165.54; 1917, \$5,220.70; 1918, \$4,148.39; 1919, \$8,282.68.

Mrs. W. H. Causey, of Woodstock, Va., was re-elected President. On Thursday afternoon the delegates were entertained at Strawn Cottage, Hood College, by the Senior Class, who gave a reception and served refreshments.

Miss Carrie Kerschner and Rev. Paul Gerhard brought inspirational messages at the evening sessions. The Synod was concluded

by the pageant, "Christ in America," rendered by the young women of the Reformed Churches. Thus closed the best meeting that Potomac Synodical has ever held.

33rd Annual Meeting Pittsburgh Synod, Grace Reformed Church, Jeannette, Pa.

(Report of the first day, MRS. DAVID FORSYTH)

THE singing of the beautiful hymn, "Christ for the World We Sing," opened the convention, after which Rev. J. M. Runkle read the Scripture. After another hymn, Rev. Runkle gave a hearty welcome to Jeannette, to his church and to his home.

Our first study was given by Dr. F. C. Seitz, "Definition and Aim." The Bible is the Book of Religion; it is in a class by itself. The Bible is full and overflowing with good things, and reveals to us our God and Maker. Where do you learn chemistry? Nowhere but in the laboratory. Therefore, we must go to our Bible to get and gain a true knowledge of Christ. There we find He reveals Himself.

The next part of the program was new to us and sounded a little queer and unique, "Missionary Specialists and Some of Their Remedies." Our worthy Doctor, Mrs. Hershey, spoke first and gave us a definition of "Women of Leisure." First, any woman who does not have five children; second, any woman who plays bridge; third, any woman who says she is always too busy. Mrs. Hershey also gave us two public pills to swallow. First, speak out loud when you speak; second, pray out loud when you pray. It would be impossible to give a full account of the great and small doses of medicine, which some of us took and never made a murmur. We had to take small, medium and large pills, but even the very large ones we gulped down, and just made up our minds that we could meet and would meet all that was required of us.

It certainly was a surprise and an education to hear our Historian give her report. We heard and learned great things about the beginning of our Pittsburgh Synod. We had wonderful music throughout the sessions. Jeannette is favored with splendid musical talent.

THURSDAY EVENING.

Dr. Seitz led the devotions. His theme was "Inspiration." We were a little disappointed not to have Miss Hoy with us, but in her place we had a wonderful substitute, and during the past years we learned the many good things they contain. Rev. Paul Gerhard proved himself a worthy one. We cannot all go

to Japan and other foreign lands, but we can give of our prayers and our money.

(Report of the second day, MRS. M. G. SCHUCKER.)

After having listened to good reports and having had excellent remedies administered by "Missionary Specialists," the delegates were filled with a sense of rejoicing and deep gratitude. It was in an atmosphere of reverence and worshipful devotion that the Holy Communion was celebrated Friday morning. Rev. Drs. Runkle and Seitz and Rev. Gerhard officiated.

The order of business now sounded the dominant note of the convention, the matter of the Forward Movement. The three four-minute speakers, Mrs. M. G. Schucker, Mrs. B. A. Wright and Mrs. A. P. Dibler, succeeded in laying fundamental outlines for the Forward Movement Campaign in the Synod.

Mrs. Bennett Rask gave a demonstration of literature. Out of 1,500 members in the Synod, 1,200 used Prayer Calendars last year.

Notwithstanding the liberal Thank Offering Pittsburgh Synod laid on the altar last year, the societies in all probability will answer Mrs. Renoll's plea to double the offering this year.

The convention was instructed in Mission Study by Mrs. S. O. Reiter, Allegheny Classical delegate to Chambersburg, and Mrs. H. D. Hershey, who outlined "Christian Americanization" and a "Crusade of Compassion."

An enjoyable feature of the evening was the elaborate pageant, "Old Mother Goose and Her Missionary Children," rendered by the Jeannette Mission Band.

Mrs. H. D. Hershey was re-elected President.

33rd Annual Meeting of Ohio Synod

"Up" was the motto at the annual meeting of the W. M. S. Ohio Synod, which convened September 23-25 in First Reformed Church, Dayton, Ohio. The devotional lesson had for its text, "Look Up and Line Up," Psalm 121 and Isaiah 40: 28-31, Miss Helen Bareis, leader.

The program included "An Enlistment Demonstration" by four women, a Thank Offering pageant and special subjects for discussion.

The "Enlistment Demonstration" was a timely help to the women who will visit during the Forward Movement. The Thank Offering Pageant, written by Mrs. A. K. Zartman, was presented for the first time. The pageant very ably demonstrated the distribution of the Thank Offering. After the pageant, Miss Vera Blinn, editor of *The Evangel*, gave an address, subject, "Young Women for the Kingdom." What a place Miss

Blinn has for the young women! The following special themes were discussed: "Organization," Mrs. B. B. Krammes; "Intercession," Mrs. Henry Gekeler; "Stewardship," Miss Lena Hetzel; "Literature," Mrs. B. F. Andrews. Mrs. Andrews stated that \$28 was spent a year to give a child a secular education and the Protestant Church spent 48 cents last year to give religious education to each scholar.

On Thursday afternoon a reception was tendered the Synod at Central Theological Seminary, after which an automobile ride to interesting places in the city was enjoyed.

Prof. Beck gave a helpful address concerning his work in the Lakeside Schools, China. Miss Peters, a new Hungarian Deaconess in Dayton, told of the part American women have in helping the Hungarians.

Mrs. F. G. Hay was re-elected President.

The Woman's Missionary Society of Interior Synod

AFTER stating that Mrs. B. B. Krammes, of Tiffin, Ohio; Misses Lydia Lindsey and Kate I. Hansen, Sendai, Japan, were our guests at this year's meeting of the W. M. S., Interior Synod, it is needless to say that we had a season of spiritual uplift and help and inspiration such as we have not enjoyed for some time.

The meetings were held in the Y. W. C. A., St. Joseph, Mo., September 24-27. The attendance was very good and quite representative of our large territory.

At the evening meeting Wednesday, Women's night, Miss Lindsey and Miss Hansen spoke on Japan. The music furnished by the splendid choir of the First Reformed Church, St. Joseph, added very materially to the program.

At the business sessions the following items came up for disposal:—

An overture from Ohio Synod regarding a home to be known as "Missionaries' Retreat," to be purchased in Tiffin, Ohio, for the use of our foreign missionaries home on furlough. The W. M. S. of Interior Synod desire to go on record as favoring and willing to support a movement whereby a fund will be raised to cover rental of suitable homes for missionaries home on furlough, but that they do not favor the purchase of one home as per overture. This decision was the result of lengthy discussion.

The Forward Movement, as outlined by the W. M. S. G. S. Commission, we find entirely unadaptable to our needs and conditions, and, therefore, a committee was designated to revise same, and work out a plan whereby the Forward Movement can be pushed and work-

in Interior Synod to the best advantage. It has been arranged that this work be done by each local society rather than by Classes, due to the difficulty we would experience in getting a delegation from the societies so far distant. Mrs. Krammes was very helpful in giving us the inspiration we need for this work. Every woman present felt that upon her rested the success of the movement, and we hope for much good from the working out of our plans.

During the coming year we want to make an effort to not only increase our local membership, but to increase the number of affiliated societies in Interior Synod. To do this, a committee on organization will be appointed, and they will attempt to affiliate all societies and organize new ones where none now exist. We hope to get help from the W. M. S. of G. S. in this work. Of the 60 or more congregations in Interior Synod we have 27 affiliated societies. There is room for much work.

We are very glad to announce that the W. M. S. of the Japanese Reformed Church, San Francisco, very recently affiliated itself with Kansas Classical W. M. S. A letter of congratulation and welcome has been sent them. Although the distance is great between us, we hope they will feel that they are decidedly a part of this great work.

We are also very glad to state that the \$500 pledge the W. M. S. I. S. made to the Progressive Project some time ago has all been paid but \$84.25, and we hope in the next ten months to meet this and more.

We thoroughly appreciated the hospitality of the good people of the St. Joseph congregation. They proved themselves splendid hosts and hostesses, and we hope the meetings were of mutual benefit. We feel sure every woman who attended the sessions went away with a larger idea of the service she can render the coming year, and of the great need of the increased efforts on her part. May the W. M. S. of Interior Synod be able to realize in a large measure the successful termination of her plans and visions made and received at this Synodical meeting.

MRS. O. G. HERBRECHT.

Des Moines, Iowa.

Woman's Missionary Society of Southwest Synod

THE sixth annual meeting of the W. M. S. of Southwest Synod was held in Jeffersonville, Ind., from September 24-28, 1919.

The Executive Committee had a meeting Wednesday afternoon with Mrs. D. A. Winter, President of the Society, to plan out work.

Before the opening sessions of the Synod and W. M. S., joint celebration of the Lord's Supper was observed, conducted by Revs. H. W. Vitz, Indianapolis, Ind., and F. Kalbfleisch, of Chicago.

After this about 33 delegates answered to roll call.

Miss Emma Baumer, of Louisville, presented Mrs. D. A. Winter, President, with a Life Membership in the W. M. S. of G. S., in behalf of the W. M. S. of Kentucky Classis.

A hearty welcome was given by Mrs. H. Heaton and response by Mrs. F. Diehm, of Cleveland, Ohio. The devotional services of the various meetings were led by Mrs. G. W. Benner and Miss Helen Bareis. Mrs. L. W. Stolte gave an interesting paper on Y. W. M. A. work. "Tools in Type" was Mrs. W. C. Achman's subject, in which she used posters to illustrate the two Missionary Studies of this year. Mrs. E. Sommerlatte gave a valuable talk on the benefit of the Thank Offering.

Thursday evening a joint service with the Synod was enjoyed; Mrs. L. W. Stolte presided. Devotional by Rev. E. Sommerlatte. Evening address, "Hast Thou Not Known," by Miss Helen Bareis, Secretary W. M. S. of G. S., Canal Winchester, O. A pageant, "Christ in America," was given by the young ladies of St. Luke's Church.

Miss Helen Bareis addressed the W. M. S. Friday afternoon on the "Forward Movement of the W. M. S." Other helpful messages were given by visiting missionaries, Church Boards and institutions that receive help from the work of the W. M. S.

Mrs. L. W. Stolte, Decatur, Ind., was elected President.

This concluded the business session.

Saturday afternoon, in order to show the members of the Synod of the Southwest, and delegates of the W. M. S., the surroundings of Jeffersonville, Rev. Winter and his people provided autos and the entire delegation enjoyed a two hours' ride.

Sunday the Mission Festival Service was celebrated. Inspiring addresses were given by various speakers.

Resolutions of thanks to the St. Luke's Congregation, the pastor and his family, and to the ladies for their kind hospitality, and to the young women who beautifully presented "Christ in America," were presented.

We rejoice to note the increased interest our women have taken in the missionary work, by their excellent reports, knowing that from this conference we will all go on our way with new inspiration to do the Master's work.

MRS. H. HEATON.

Woman's Missionary Society, Central Synod

THE twelfth annual meeting of the W. M. S. Central Synod convened in Christ Reformed Church, Orville, Ohio, September 24 and 25, 1919.

Slogan: Christ for the World and the World for Christ.

The convention was one of the "best ever," full of information, inspiration, enthusiasm and devotion. The president, Mrs. M. Accola, directed the proceedings. Devotional services for the different sessions were conducted by Miss Leona C. Kuhn, Mrs. Fred Miller, Mrs. H. B. Robrock, Mrs. F. W. Leich, Mrs. W. W. Faust and Mrs. E. C. Kuenzel.

Roll call showed 39 officers and delegates. Eleven visiting members from the W. M. S. Canton, Ohio, were made advisory members. Life members, 3; members in memoriam, 12; total, 15. The total receipts for the year were \$3,793.62, an increase over last year of \$1,207.51. Thank Offering this year, \$1,304.63, an increase of \$678.02. Total number of OUTLOOK OF MISSIONS, 402.

The Forward Movement Campaign was enthusiastically launched and the "whys," "wherefores," "thereofs" fully explained by Mrs. W. R. Harris and Miss Carrie Kerschner, ex-secretary W. M. S. G. S. We are sure the women of our Synod will do their best to put over this campaign. Mrs. B. B. Krammes and Mrs. C. A. Krout were selected as institute speakers in the different Classes of Central Synod.

Several interesting papers were read and discussed. "The Challenge," Miss M. Schmidt, Norwood; "Is the Y. W. M. A. Worth While?" Mrs. J. C. Hochstetler, Bluffton, Ohio; "Why Have Mission Bands?" Mrs. E. W. Baad, New Philadelphia. The convention voiced its sentiment on the temperance question.

The first evening session was a Fellowship Meeting. Representatives from the following denominations brought greetings: Methodist, Lutheran, Christian and Reformed.

Mrs. W. R. Harris, president W. M. S. G. S., gave a fine address, "Hitching Our Forces to the Task." Miss Kerschner gave a splendid talk on "Our Japanese Mission in San Francisco." The sessions were interspersed with good music. On Thursday evening a Thank Offering service was led by Mrs. H. B. Robrock.

Rev. Paul E. Keller, Changsha, China, was the notable speaker. His fourteen years in China gave him a rich well from which to draw.

LEONA C. KUHN.

The Japanese Woman in America; in the Home; as a Student

CARRIE M. KERSCHNER.

(Continued from Page 498.)

for three or four months, then possibly enter an American family as a "school girl." Here she is in a position to apply her English, acquire more of it, as well as learn American cooking, housekeeping and manners. A "school girl" is usually given time either during the day or evening to attend English classes. Besides her home, she receives a small compensation for her services.

Japan differs from most Oriental countries in the fact that her women are considered worthy of a certain amount of culture that comes from the study of books, so it is seldom that an illiterate Japanese woman enters our mission schools. The teaching of English to adult foreigners, whether they be well educated or illiterate in their own tongue, is a fine pedagogical art with a psychology of its own. The instruction must be live, practical, interesting, even at times dramatic. For some lessons the teacher's table will present a miniature grocery store with brisk trading carried on; another time it will be a drug store with packages, bottles, etc., labeled, gladly lent by a local druggist; while yet another time the lesson will be a cleaning day with broom, brush, dust pan, and mop. Then, too, there will be a lesson in the setting of a table, with instructions as to the correct usage of American eating utensils. Still another time there will be games, songs, and dialogues with "dress up" for the successful teacher must recognize and appeal to the dramatic spirit of a play folk.

In school this interesting little woman is taught that she has a part to play in society; she is taught to open her mouth so that one may understand what she tries to say instead of speaking in the timid tone to which she has been accustomed.

In America, in the home, and as a student the Japanese woman is a most interesting and appreciative one with which to work; one who assimilates all she is taught very quickly and one whose nature can, when properly approached, be easily reached with the news of the saving grace of the Gospel of Jesus Christ.

Q. What is the best way of conserving the W. M. S. Forward Movement?

A. Introduce all new members to the growing OUTLOOK OF MISSIONS family.



TOOLS IN TYPE

Literature Chat

WHAT an orderly appearance the Literature Table presents today! Something seems to be missing. Last time we gathered round, it was piled high with literature of all kinds for use at Synodical meetings and during the Forward Movement campaign. The way all of this has been snatched up and carried off by the women of the W. M. S. is surprising and inspiring. And if there were nothing new to put on the table it might be somewhat disconcerting, for the secretary does like to look upon a table filled with literature. Here is a bulky package unopened which may contain something of interest. Let us see. The Prayer Calendars! Just what we have been wishing for! There are too many to place on the table, so every secretary of literature can get busy and distribute them. Only half of the women of W. M. S. may have copies, since the supply is limited. Let us hope that you are amongst those fortunates who procure one. (Price, 15 cents each; \$1.50 a dozen.)

We almost overlooked the *Missionary Review of the World*, which was on the table last month, and which will be very helpful when, in a short time, we take up the study of "A Crusade of Compassion." From cover to cover it is replete with things interesting concerning medical Missions. In the department edited by Mrs. E. C. Cronk will be found a dramatic presentation of medical Missions, to be given by eight girls, entitled, "Hanging a Sign." You will surely want

to use this, and perhaps now is the time for you to begin your subscription to the magazine. If not, order this number at least. (Price, \$2.50 a year; \$2.00 in clubs of five; single copies, 25 cents.) The medical vocabulary, some of which was given to delegates who attended Wilson College Conference, by Mrs. Farmer, will be found in full in the same number of this magazine.

In connection with the study of "A Crusade of Compassion," a pamphlet, "How to Use," is now on sale. (Price, 10 cents.)

The *World Outlook*, with its colorful cover and fine illustrations, always attracts notice on the table, but since it has become the official organ of the Interchurch World Movement, it assumes a new importance, and one can't get along without it if touch with this movement is to be kept. (Price, \$1.50 this year, 150 Fifth Avenue, New York.)

For several years a few of our missionary organizations have been using the envelope system in securing funds, and every year has found an additional number of societies following this plan. Each member of the society in which they are used receives twelve envelopes for her monthly offering to the budget. Small envelopes for this purpose have been printed and may be procured from Mrs. C. A. Krout, 240 South Washington Street, Tiffin, Ohio, and Miss Carrie Kerschner, Fifteenth and Race Streets, Philadelphia. (Price, 20 cents a hundred.)

The Jews in America

GERTRUDE COGAN LYON.

(Continued from October Issue.)

ZIONISM

is a movement looking towards the securing of a national home in Palestine for the Jewish people. Among orthodox Jews there has always been cherished the pious hope that in some miraculous way they would some time be called back to their own land. Modern Zionism, however, is not a religious movement. A purely racial and national feeling seems to be back of it, and Jews of all shades of religious and non-religious beliefs are in the movement. It is characterized by a desire to develop Jewish literature, art, Jewish national, educational and social ideals; and of course the great humanitarian object of making a home for the persecuted Jews of Russia and Eastern Europe. The World War gave new impetus to the movement, Chief Justice Brandeis leading in forward steps. A petition was sent to President Wilson having 481,000 names, with thousands still pouring in. The number of Jews in this country enrolled in Zionist societies is around 156,000. A national fund has been collected for the purchase of land, a colonial bank established in Jerusalem, schools have been founded where Hebrew is being taught; agricultural specialists are experimenting successfully with the soil; a Zionist Medical Unit is doing heroic work in dealing with the diseases of Palestine and helping the suffering people. A Russian Jewish millionaire recently gave a million rubles for the erection of a sanatorium.

College graduates, both men and women, in Germany, Russia, England and America, are fitting themselves along special lines for work in the coming Jewish State. The number of Jews already in Palestine is 150,000, and in every country an exodus is in preparation. It is reported that a million and a half of Russian and Polish Jews are traveling by slow stages toward the promised land. Unable any longer to suffer the persecutions and massacres, they collected their belongings and in a great caravan miles long are painfully moving along, old men and women staggering under bundles, young husbands and wives carrying children.

The people will be there soon; enough of them to establish a Jewish Commonwealth. In the Zionist conventions the question of government has been considered with the utmost detail and in a high order of statesmanship. The exact plan, however cannot be definitely formulated until the Peace Treaty and other questions involved have been settled. From the basic principles laid down by the Zionists, it would seem that the form of government is to be socialistic and broadly paternal, with no connection of Church and State.

The Hebrew Christian Alliance of America through its official delegates to the great Jewish Congress held in Philadelphia December, 1918, applied for representation, but on account of not having taken preliminary steps necessary before the certificates were presented could not be officially recognized, however they were treated with consideration and courtesy. The number of Jewish Christians being over two hundred thousand, there will no doubt be many of that faith who will desire to make their home in the Holy Land along with their other Jewish brethren, for being a Christian in faith does not sever the national bond, although it is supposed by many of both Gentiles and Jews that it does. Jew or Gentile, if he knows and believes the Scriptures has the irrevocable Word of God on this subject. Too little attention has been given by Christian teachers to the Bible on this point. The Roman and Greek Churches ignored it altogether, and the unspeakable persecutions of the Jews resulted, widening the breach that had begun when intolerant Jews persecuted the early Christians. And although the emigration from Russia and Eastern Europe has lessened prejudice in both the Jewish and Gentile minds, there is not yet that clear understanding based on Scripture which should exist. The only agency at work to bring this about on a Scriptural basis is that of those

CHRISTIAN MISSIONS

where the Bible is taught as the verbally inspired revelation of God, and studied according to dispensational lines. Here Jews and Gentiles gather, humble children of the Father in heaven, seeking to know more of His everlasting Truth. There is no difference, and it would be forgotten that the Jew is a Jew but for the love that burns in the heart of the Gentile toward his Jewish brother, as the marvelous plan of God for the Jews is unfolded to his Gentile mind. And the Jew likewise, seeing that God also planned for salvation among the Gentiles, and learning that true Christians love and pray for the Jews, feels a bond of affection between him and his Gentile brother. Not a large percentage of Jews become believers in the Christian doctrine, but the blessed fruits of human love and brotherhood result among both Jews and Gentiles.

While the number of Christian Jews seems small—something over 200,000 in the world—the Christian Church is richer for their deep spiritual insight into and understanding of the

Bible, and it is this divine gift that makes the Jew a natural leader in Bible study among Christians. The greatest "Life of Christ" ever written came from the pen of Adolph Edersheim. He also wrote "The Temple" and other helpful works. Other noted Jewish Christian authors are Neander, the historian, Dr. Margolith, Dr. Scherëschewsky, who translated the Bible into Chinese, in both the Mandarin and Wenli languages, Adolph Saphir, the friend of Charles Kingsley, Dr. Christleib, and the more modern names of Dr. Edward A. Steiner, Rev. S. B. Rohold, Max I. Reich, Dr. Lichtenstein, David Baron, and Mark Lev.

Among those who have sacrificed home and land for the sake of carrying the Gospel to the heathen world, Jewish Christians have distinguished themselves. The niece of Sir Moses Montefiore gave up her inheritance of millions, labored as a Christian deaconess in Berlin for a time, then went to China as a missionary, where Dr. J. Hudson Taylor spoke of her as a "true pearl among the precious stones in the Kingdom of God." There is to-day a large number of Hebrew Christians among the missionaries in the various countries.

There are 750 known Hebrew Christians preaching in the Christian churches, 300 of this number in the Church of England. Bishop Helmuth, a Jew, founded Dufferin College, built Huron Theological College, and endowed the Western University, London, Ontario. Some of the most noted Jewish Christians have been members of this Church. Among them Lady Montefiore, aunt of Sir Moses Montefiore (himself not a Christian, as is sometimes stated), Lady Vicars, who gave her life and her wealth to the rescue of poor fallen women in European cities, laboring on up to the age of ninety years; Lord Herschell, Sir Arthur Sullivan, Lord Beaconsfield, Sir Alfred Mond, and Lord Burnam.

In naming Hebrew Christians prominent in art and letters one could write a list including Mendelssohn and Rubenstein, musicians; Rosa Bonheur, the painter; Byron, the dramatist, but what we wish to point out is: that the Christian Church having been founded by Jews, and having never been without them in its membership, holds priceless spiritual and intellectual treasure contributed by them, and cannot do without them.

True Christians realize this and are zealous in their support of this phase of Missions. The amount of money contributed toward such missions in America is about \$130,000 annually; in England and on the Continent over \$500,000.

The Reformed Church has been prominent in this work, and during the nineteenth century received, among all Reformed bodies, 72,740 Jews into its membership. Our own denomination in America carries a budget of \$3,000 annually for Missions which it supports in the cities of Philadelphia and Brooklyn.

Mission Band Program for December

Mission Band Program December

Scripture Topic—"The birth of Jesus."

Prayer Topic—"Peace and good will."

Use *OUTLOOK OF MISSIONS and Everyland*.

Missionary for the month, Rev. Alfred Ankeney.

FIRST WEEK.

Scripture, Luke 1: 26-33.

Pray for peace on earth.

Study—"Called to the Colors," p. 31-42.

Read about Mr. Ankeney first week.

Begin story of "Bird's Christmas Carol."

SECOND WEEK.

Scripture, Luke 2: 1-7.

Pray that our hearts may receive the Christ Child.

Study—"Called to the Colors," p. 45-54.

Continue "Bird's Christmas Carol."

Read about Mr. Ankeney second week.

THIRD WEEK.

Scripture, Luke 1: 8-20.

Pray that bye and bye the whole world may keep Jesus' birthday.

Study—"Called to the Colors," p. 57-66.

Continue "Bird's Christmas Carol."

Read about Mr. Ankeney third week.

FOURTH WEEK.

Scripture, Luke 2: 25-33.

Prayer—Thank God for the blessings of the year.

Study—"Called to the Colors," p. 68-76.

Finish "Bird's Christmas Carol."

Read about Mr. Ankeney fourth week.

Rev. Alfred Ankeney

FIRST WEEK.

Last month we celebrated Armistice Day. Perhaps it was not as noisy as a year ago, but yet we were glad to remember the day when the glad news came over the wires that the World War had come to an end. We thought of the boys who went out from our homes and churches to do battle for the right. Most of them are back, but some of them stayed "over there," giving their life, their all.

Our missionaries in Japan and China followed the war with just as much interest and devotion as we did at home. There were four missionaries who were granted leave of absence to give themselves to some form of war service. Two of these were nurses from the China Mission, Misses Elizabeth J. Miller and Mary E. Myers, who served with the Red Cross in Siberia, and have just returned to their homes in this country on furlough. Mr. Isaac J. Fisher joined the forces of his native land, England, and the fourth missionary is the one about whom we are going to tell you.

SECOND WEEK.

Rev. Alfred Ankeney is a "boy from the farm." He grew up near Xenia, Ohio, and united with Beaver Reformed Church at the age of 13. His father is Hon. Horace Ankeney, one of our prominent laymen, who has served the Church in many ways. He took his college course at Heidelberg University, Tiffin, Ohio, and his theological course at the Central Seminary, Dayton, Ohio. During his last year in the Seminary he supplied the pulpit of the Reformed Church at St. Paris, Ohio, and served as pastor for several years thereafter. Ninety members were added to the church during his pastorate.

THIRD WEEK.

During his first year at Heidelberg University Rev. Mr. Ankeney began to think of offering himself for service on the foreign field. He became a Student Volunteer during his Seminary course, was accepted by the Board of Foreign Missions in the summer of 1914, and commissioned to go to Japan. He spent his first year teaching English in the North Japan College, Sendai, and in studying the Japanese language. The following year he attended the Language School in Tokyo. While here he had an interesting class in English at the city Y. M. C. A., which was made up largely of clerks, bookkeepers and some students. Then for several years he was stationed at Yamagata, helping in the work in that city and also at Yonezawa. On a trip to towns on the Western coast he rode 90



miles on bicycle, carrying a heavy horn strapped to his back. The native evangelist did the preaching and the missionary furnished the music.

FOURTH WEEK.

Soon after our country entered the World War, Mr. Ankeney was placed in charge of the work in Akita province. He felt the call to service in the great conflict, and gave the past year to self-sacrificing toil in Y. M. C. A. work in Siberia, where the winter temperature is often 40 degrees below zero. He was privileged to do Christian work among the Czech soldiers who were battling with the Bolsheviks. His return to Japan was just as dangerous as his trip into the wilds of Siberia. The Bolsheviks were threatening Omsk and the Chinese bandits were wrecking trains on the line of his return. In August of this year he left the work in Siberia and is now in charge of our work in the Provinces of Akita and Aomori, residing in the capital of the latter, which is our "farthest north" station.

NOTE TO LEADERS—See May, 1919, *OUTLOOK OF MISSIONS* for a cut of Mr. Ankeney in Red Cross uniform and letter written from Siberia.

Christmas Gifts for the Children— Suggestions

Everyland, a monthly magazine of world friendship for girls and boys. *Everyland* helps boys and girls to be friends with all the world by showing them what good friends all the world can be. Subscription, \$1.50 per year; Canada, \$1.75; elsewhere, \$2.00.

"Miss Wistaria at Home," a tale of modern Japan, by Margaret Lancaster String. A fascinating book for boys and girls. Beautifully illustrated, handsomely bound, printed in large type.

"The biggest buy on the Christmas market." Cloth, 50 cents; paper, 35 cents, postpaid.

Order the above from the Mission Study Department, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.

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World Prohibition Notes

ILLITERACY of foreign countries will be one of the chief obstacles to be overcome by the Anti-Saloon League and the World League Against Alcoholism in their efforts to make the world dry.

* * * *

Not only will it be the chief obstacle, but the most costly one, is the opinion of dry leaders.

* * * *

It has taken twenty-five years of League effort, on top of countless years of other efforts and \$50,000,000 in money to make the United States dry.

* * * *

The illiteracy of the United States is but *seven per cent.*, while that of the Balkan States is more than 60 per cent.; the average in South and Central America is 65 per cent.; in Mexico it is more than 80 per cent.; in India it is 92 per cent.; in Egypt, 93 per cent.; in *China*, 95 per cent.

* * * *

"The world task would seem well-nigh hopeless but for the important redeeming fact that in the very beginning of our world project we have the advantage of a great progressive nation with 100,000,000 population, including people of every country of the world, and toward which, in a peculiar sense, the eyes of the world are now turned, which is to present to all the results of a great experiment in national prohibition."

* * * *

There are seven strategic points on which dry forces expect to concentrate in the immediate future, it is announced. These places are: Scotland, Mexico, New Zealand, South Africa, the Scandinavian countries, Russia and Japan.

* * * *

Adoption of local option in South Africa would, dry leaders say, pave the way for prohibition all over the continent. A successful fight against the liquor traffic in Japan would set a standard shortly to be adopted by the entire Orient.

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Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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